

FEBRUARY 20, 1943

AMERICA

LITHUANIA'S JUBILEE IS DISCUSSED BY

John B. Kidykas

Anthony J. Miciunas

Profits and the Common Good

John Shea

Science's Brave New World

Orlando Aloysius Battista

Progressive Parish in Pittsburgh

Thomas F. Coakley, D. D.

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**CURRENT
COMMENT**

**EDITORIAL
OPINION**

**READERS'
LETTERS**

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OF FILMS**

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A CATHOLIC REVIEW OF THE WEEK

VOLUME LXVIII

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Advertising America

The Editors wanted more space. They moved over their *Contents*, their *Who's Who*, their Masthead and the Postoffice notice to this page.

This is not a protest from the Advertising Department, for who is the A.D., that it should protest against being almost wiped off the Inside Front Cover by the Editorial Department?

Or who is the A.D., that it should protest against the further aggression of the Editorial Department in being erased completely from the Inside Back Cover, as happened in the issue of February 13, by the publication of *The America Book-log for January*?

We of the Advertising Department recognize the fact that the Editorial Department is expanding at our expense. But we do not protest. We are noble souls who admit that the Editorial Department is far more important than the lowly Advertising Department.

We are forced, therefore, to condense our words to fit *their* space. We can do no more than offer just notes and jots:

1. Confer a later column about further news and letters of Actionists who are placing AMERICA in Public Libraries. It's just wonderful what some readers are doing!

2. That reformed *Catholic Mind*! The new format and the old-time contents have been a tremendous success. Never before has *The Catholic Mind* had such a spectacular rise in subscriptions. Have you sent in your two-dollars, yet, for your subscription to *The Catholic Mind*? Begin with the February issue—we will send the January issue free.

3. Have you thought about your Lenten reading? We shall be sending you a Lenten Listing of the America Press books and pamphlets. Will you look at it, and help yourself to some books, for example, those of Father McGarry, or Father Blakely? Just send in your order.

4. We are closing-off the sales-talk by order of the Editorial Department, which is eager to get going. Very sincerely yours, in haste, THE AMERICA PRESS, 70 East 45th Street, New York, N. Y. P.S. Put AMERICA in some Public Library; subscribe to *The Catholic Mind*; and order some books and pamphlets for Lenten Reading.

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

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WHO'S WHO

The long and embattled history of devotion to national independence and the Catholic Faith in Northeastern Europe has moved two American Lithuanians to speak of the dangers to both, as the twenty-fifth anniversary of the "new" Lithuania is honored and the Soviet armies advance. REV. JOHN B. KIDYKAS, a Jesuit missionary working among the Lithuanians in this country since 1937, outlines, from authenticated documentary sources, horrors of Soviet occupation of Lithuania. REV. ANTHONY J. MICIUNAS, whose historical survey of Lithuania's ups and downs shows that the apprehension of these valiant people is not based on the experience of 1940 alone, is at present Associate Editor of *Drauga*, Lithuanian Catholic publication in Chicago, and is doing graduate work in Philosophy and Journalism at Marquette University. . . . JOHN L. SHEA, S.J. in spite, of or because of, being an economist—believes we are willing to place the general welfare above the profit motive in peace as well as war. Father Shea is connected with Canisius College, Buffalo. . . . THOMAS F. COAKLEY, D.D., is pastor of Sacred Heart Parish, Pittsburgh, whose program of care for the poor is publicized in the hope that it may inspire others to do likewise. . . . ORLANDO A. BATTISTA, research chemist at the American Viscose Corporation, Wilmington, Delaware, offers readers of AMERICA a preview of his forthcoming book, *Things for the World of Tomorrow*. . . . RAYMOND A. GRADY, of Portland, Me., now on duty with the Coast Guard, thinks a bit about the insidiousness of feminine perfume. He was betrayed by it once; read the sad story. . . . PEACE-PLAN SHELF has a valuable addition this week. Its value lies in the philosophical soundness of the basis it sets for thought about nationality, its rights and duties.

COMMENT ON THE WEEK

Support Mr. Byrnes. When James F. Byrnes, Director of Economic Stabilization, addressed a nationwide radio audience the night of February 9, he must have been conscious of a heavy sense of responsibility. Labor was in open revolt against the "Little Steel" formula for stabilizing wages; the farm bloc in Congress was maneuvering to revise the parity price formula upward; all over the country, black markets were springing up and price ceilings being violated. Mr. Byrnes must have realized that he had to rally the country to the support of the President's stabilization program enunciated last October, or see the battle on the home front irretrievably lost. He did a most persuasive and effective job. Putting aside political considerations, speaking with the candor and gravity of a true statesman, he told labor that wages must and would be stabilized; agriculture, that the parity formula would not be revised upward; business, that profits must be scaled down by lowering prices wherever feasible; consumers, that they were slackers if they dealt in the black market. But while he spoke bluntly and severely, he did not omit to show the solicitude of government for the welfare of the people. He pointed out that the purchasing power of labor has reached the highest point in history, that the farmer has never before been so well off, that corporate profits before taxes have risen to unprecedented heights. Nevertheless, he reminded his listeners that this is total war, that the sacrifices on the home front must bear some relation to the sacrifices of the men in the armed forces, that we must pay stiffer taxes, submit to rationing, suffer regimentation—in short. That is the unvarnished truth, and the whole country is better for having heard it.

Civilians vs. Military. Hopeful reports from the battlefields, especially from Russia and the Southwest Pacific, were partially offset last week by growing friction in our domestic economy. There is no longer any sense in ignoring or minimizing the conflict between civilians and the military for control of the war economy. Following Mr. Jeffers' blunt denunciation of Army and Navy "expeditors," allegedly interfering with his synthetic rubber program, and new Congressional opposition to an 11,000,000-man war machine, two open clashes during the fortnight just past revealed that this quarrel can no longer be ignored or facily dismissed. The first clash occurred within the War Production Board and the second on the floor of Congress. While some commentators have attempted to explain the radical realignment in WPB, which resulted in the shift of six divisions from the province of Ferdinand Eberstadt, Vice Chairman in charge of program, to Charles E. Wilson, Vice Chairman in charge of production, as a mere prob-

lem of personal rivalry, shrewd observers saw in the change a battle for control between civilians and the military. It is no secret that Mr. Eberstadt, who came to Washington from Wall Street, has been strongly backed by the armed services, with the result that the shift of his divisions to Mr. Wilson constitutes a definite setback for them. The second collision took place in Congress when ten Senators sponsored a bill incorporating the suggestions embodied in the final reports of the Tolan Committee. The most important of these suggestions calls for supreme civilian direction of the whole war-time domestic economy. A bitter fight ensued over whether this bill would be committed to the Committee on Education and Labor, thought to be favorably disposed toward this legislation, or to the Senate Military Affairs Committee, in whose affairs the Army actively participates, and which is obviously opposed to the bill. The armed services brought considerable pressure to bear on different Senators and succeeded in having the bill given to the Military Affairs Committee.

The Issue. In this struggle for control of the domestic economy there is, of course, no question of the loyalty of the armed services to democratic institutions. Rather there is involved a question of efficiency and, more important still, a matter of principle. It is generally held, and we think rightly, that civilians are better equipped than the military to produce and deliver the goods needed to win the war. It is the province of the armed services to decide what forces and equipment are necessary for victory. It is the province of civilians to relate these demands to the domestic economy—to decide how much can be produced, what resources are available, how many men will be required in factories and on farms, etc.—and to deliver the goods. As for the matter of principle, we Americans are persuaded that in a democracy the military must always be subordinated to civilian control. Our duly elected President is also Commander-in-Chief of the armed forces. To depart from that principle now, especially in the revolutionary conditions of total war, might involve, despite good will all around, an unforeseen threat to democracy. For reasons of efficiency, therefore, and more particularly for the principle concerned, the Army ought to concentrate on fighting the war and let civilians run the show at home.

Wadsworth-Austin Bill. The National War Service Act of 1943, introduced by Representative Wadsworth of New York and Senator Austin of Vermont, is probably the most drastic legislation ever proposed in Congress toward the regimenting of private lives. While there is apt to be sharp opposition to it, the arguments for it are strong and obvi-

ous. If those who happen to fall under draft requirements are forced to take up arms in defense of their country and risk their lives in far and dangerous theatres of war, it seems only fair that those who remain behind should be forced to take up the tools of industry and agriculture to supply the armed forces with what they need to win the war. The benefits of peace will be enjoyed by all, and all should share in the sacrifices needed to attain it. The onus of war labor should not be placed only on volunteer patriots. Another aspect of the proposal which will have universal appeal is the idea of concentrated effort to end the war quickly and thus save lives and hasten the return of our youth to normal life. The American people would go to great lengths of personal sacrifice with that goal before them.

Hoover's Warning. On the other hand, there seems to be serious question as to real necessity at this time of such compulsion. Is the labor shortage needlessly created? Former President Hoover has expressed a very convincing warning on the danger of creating famine and real suffering on the home front by taking more men for the Army than the Army needs. Military men naturally think in terms of unlimited warfare and, having made their demands in manpower, leave it to the nation to supply the armed forces and the home front. How it can be done is not their problem. Therefore, it becomes necessary now for the President and Congress to count the cost and decide on the limits of our resources in manpower and production. After all sources are tapped, all overlapping and unnecessary squandering of men both in the armed forces and Government bureaus and non-essential industries has been stopped, Americans will gladly sacrifice their individual liberties temporarily to save them permanently. But at the moment, as the Tolan Committee pointed out, we are simply not prepared to administer so profound a change in our social set-up. We risk, too, creating a problem for families by the drafting and transfer of workers. Nor is it likely that forced labor can ever be so efficient as free labor working at full stretch for victory.

Fourth R. When, under the threat of German bombs, England began the great evacuation of 1939, strange things began to appear as the submerged masses of slum dwellers were upheaved and spread over the face of rural England. Particularly was England shocked by the revelation of the paganism of many of the children educated in the State schools. Englishmen were not alone in such a discovery. Some three years ago, a group of New York businessmen, realizing (with George Washington and the Founders of our Republic) that a democracy cannot prosper without religion, formed the Interdenominational Committee for Religious Education on Released Time, to bring religion to the city's public-school children. Catholics, Protestants and Jews work together on this, each group looking after the children of its own faith. At present, their efforts are bringing religious education to a hundred thousand children. This is excellent

work and sound Americanism. Much remains to be done, for there are some nine hundred thousand children in the New York public school system. But it is a good beginning. May it be an augury of the day when the administrators of our public school system realize that three R's cannot make a good citizen without the fourth R—Religion.

A-B and the OPA. The medieval philosophers used to ask themselves whether it was possible to go from A to B without passing through the intermediate points. For long this has been regarded by hardheaded moderns as a piece of medieval double-talk, reflecting the typical medieval remoteness from reality. But the OPA has changed all that. Americans may not use gas and rubber in going from A to B, unless they can show that the A-B route is no primrose path of pleasure. The sons and daughters of the pioneers sturdily prepared to walk. But again the ukase has gone forth—only three pairs of shoes a year. If we are not to become a nation of stay-at-homes, if Dan'l Boone and the Oregon Trail are not to become as mythical as Paul Bunyan, America must solve the A-B problem. The medievals, alas, provide but cold comfort. They admit, at most, that an angel might make the transit in a manner entirely satisfactory to the OPA. What then? Are we to remain for the duration at A, stretching out our hands to B, *ripae ulterioris amore*, "longing for the farther shore"? Let us remember our great traditions. Did not Chinchagook thread the woods in his deerskin moccasins? Has not the poet sung the song of the Barefoot Boy? Perhaps many a city banker and many a bejewelled dowager may find again the dreams that seemed banished forever by the tyranny of the shoe.

Spinach for Keeps. Will the eating habits we are learning, during the war, carry on after the war is over? This question is asked by Margaret Mead, anthropologist and food-habit researcher, in the January issue of the *Annals of the American Academy of Political and Social Sciences*. According to Dr. Mead, if the war is seen "merely as a depriving interruption in normal life to which the individual must submit out of patriotism," if the war has been accompanied by very real deprivations in diet, as in Great Britain, we shall, in all probability, gladly spring back to our full quota of sugar or of poorly balanced diet. On the other hand, if war-time conditions are looked upon as an occasion for learning better appreciation of more wholesome foods, or more wholesome ways of living, "then this danger can be avoided and nutritional"—or other—"improvements carried over into the postwar world." Identifying nutrition classes and first-aid classes does not help to produce the right frame of mind, observes Dr. Mead, or laying down the law about what we ought or ought not to do. To get the public to "cooperate," they have to be asked to put up with hardships which they simply do not like. But it will help to build up a healthier future generation if we discover that some of these "hardships" are really blessings in disguise.

No Tariffs. Something new has come to the Americas. From the Rio Grande to the Isthmus, a movement is on to sign international treaties removing all trade barriers. El Salvador has just entered into a complete free-trade arrangement with Guatemala, the first of its kind in the western world. She has likewise signed an identical agreement with Honduras. The arrangements are so satisfactory that business interests of El Salvador are now urging that the same contract be made with Nicaragua and Costa Rica. An approach to this unique international situation is found in the unconditional most-favored-nation reciprocal trade agreements signed between Venezuela and Chile, Argentina and Cuba, Peru and Argentina, Bolivia and Argentina, Chile and Uruguay, Brazil and Paraguay, and Argentina with Colombia and Chile. Though these latter have some slight divergences, there is no doubt that a remarkable step has been taken both toward increasing trade and producing excellent relations between the highly nationalistic peoples of Central and South America.

Mathematics by the Million. An excursion into mathematics sometimes opens up unusual vistas. There are, at a conservative estimate, some seven million people employed in defense work. Let us suppose that they work forty hours a week, say a hundred and sixty hours a month. Seven million times one hundred and sixty gives us (we must abandon spelling it out) 1,140,000,000 man-hours per month. If, through strikes, absenteeism or other causes, we lose a million man-hours a month, we are losing 1/1,140 of our defense time—that is to say a little less than .09 of one percent. The next time you read about the loss of a million man-hours per month, you will realize that our defense program is working at only 99.91 percent of its efficiency. Perhaps that is an optimistic conclusion; but at least it is a mathematical one. It means that if you want to prove something about the state of our defense program, you have to do more than merely throw millions about.

Blitzing the Kindergarten. The saviors of youth have not yet, it would seem, given up their onslaught on "kindergarten" and other ideologically subversive words borrowed from the language used by the Nazis—not to mention the Austrians and large numbers of the Swiss. Yet such is the public apathy, not to say complacency, that one can scarcely walk six blocks down the street without having his patriotic sensibilities affronted by the unblushing display of signs advertising hamburgers and Pilsener, while delicatessen stores, in the full light of day, brazenly advocate the traitorous consumption of sauerkraut and pumpernickel. Parlous indeed is the state of the nation, so long as our native tongue continues its easygoing habit of picking up unconsidered trifles from every land under the sun. Let us be warned in time by the example of the decadent British, who have been so overwhelmed by the Luftwaffe that they feel no shame in saying that the "flak" was a bit thick during the last "blitz."

UNDERSCORINGS

CARDINAL Gerlier of Lyons has refused to purchase protection for the Catholic Church in newly-occupied France, at the price of principle. The German Commandant offered amnesty on two conditions: 1) that the Cardinal would withdraw his opposition to anti-Jewish measures and 2) that he and his clergy would cease giving sanctuary to hunted Jews. The Cardinal declined to be party to such an unprincipled bargain.

► The policy of hemispheric solidarity has borne rich military, political, economic fruits. This was the report of Nelson A. Rockefeller, speaking at the Riverside Church, New York, January 27. Pan-American union, declared Mr. Rockefeller, who is Coordinator of Inter-American affairs, is not merely a temporary expedient, but the augury of a new future and a working model for post-war international cooperation.

► In this day of slogans and organizations and strange terminology, *Sinarquismo* is a word which must have puzzled many a Catholic. A forty-page booklet, entitled "Synarchism" has just been published at Mt. Angel College, Mt. Angel, Oregon. It clearly describes and explains this movement which strives to restore a propertied solvency to Mexico's poor.

► A reversal of the migratory tide, out from the shores of America to other lands, may well be one by-product of the war. Lieutenant General Hugh A. Drum, recipient of an honorary doctorate at Georgetown University, prophesied that many technically-trained Americans may settle down in the far reaches of the earth where the war has sent them.

► The sergeant was tough, gruff, grizzled. Service stripes on his arm, lines in his leathery face, told of sixteen years of campaigning. For those years he had been away from the Church. Then a youngster "adopted" him, prayed, received Holy Communion for him. The boy wrote and told all this to the sergeant; the latter came back to the Church because he could not "let that kid down." He brought other back-sliders with him. Such are the details of a charming apostolic war story.

► Especially significant will be the observance this year of Biblical Sunday on February 21, because of the golden anniversary of *Providentissimus Deus*, the great Encyclical of Leo XIII on Scripture. No Catholic should be unfamiliar with the Scriptures now, because of the clear *Revised New Testament* and its *Commentary*.

► *Nazi War Against the Catholic Church* is a carefully prepared little book of 144 pages just issued by the National Catholic Welfare Conference.

► Versatility is essential to a Chaplain. To their other accomplishments, the spiritual mentors of the 78th Division, in training at Camp Butner, North Carolina, are adding jiu jitsu. Reason: Unarmed non-combatants as they are, the Chaplains should be able to defend themselves. Often, too, they must cope with the shell-shocked and the deranged and, in the absence of military police, a certain physical self-sufficiency may be invaluable.

THE NATION AT WAR

THE Axis is in retreat in South Central and South Russia. No serious effort is being made to stop the advancing Russians. The Axis is back about to where their troops were a year ago, on the frontier of the Ukraine, having lost all that had been gained during last summer's campaign. The Russians from around Voronezh have captured, or destroyed, many Axis troops who retreated too slowly, and have marched into the city of Kursk.

According to British sources, which are usually accurate, the Axis strength in the Caucasus is not over 80,000 men; in South Ukraine about 250,000, and in central Ukraine, again 250,000. This is less than 1,800 men per mile of front, too weak for serious resistance, which would require about 6,000 men per mile. Attacks employ 10,000 or more men per mile of front. There is no information as to how the Russian strength is distributed. Their attacks just now are at the north and south ends of the line, with less pressure in the center.

Axis troops at the front are not worn-out men. Russian reports constantly refer to "fresh German reserves." These are replacements, as they are technically called, sent from rear areas to replace tired troops. In modern war, troops take turn about between fighting and assignment to rear areas, where they rest and are re-equipped. So far the Axis has been able to maintain this system. In emergency, troops in rear areas are always available.

According to Swiss reports—which are not always accurate—Germany is raising 3,000,000 new troops, to be ready by March 1. Germany is raising more troops. So are Hungary and Rumania, who greatly fear Russia. That these will amount to 3,000,000 is possible, but doubtful. If true, it would be a physical impossibility to move such a huge number to the Russian front by March. The date when a substantial and sufficient part of the new levies will arrive at the front will be calculated by the General Staff. The position of the retreating line will be similarly calculated for whatever that date may be. That will fix the place from where a come-back, if any, can be staged. It may be necessary to retire to the Dnieper River, giving up half of Ukraine.

In North Africa, the Axis has united the forces withdrawn from Egypt with those in Tunisia, and the united force holds the eastern part of Tunisia. On its south is the British 8th Army, which came all the way from Egypt. To the west is the British 8th Army, the U. S. 5th Army and a French force. The Axis in Tunisia is thus threatened with a pincer attack, from two sides at once. According to the rules of the great masters of war, an army in such a situation should attack one arm of the pincers before the other is ready. If it can destroy one arm, the pincer ceases to exist, and the other arm can be handled later. The situation in north Africa indicates that the Axis will attack if it is strong enough to do so. It has already captured some advantageous positions in minor attacks against the Allies.

COL. CONRAD H. LANZA

WASHINGTON FRONT

EVERY sign in Washington pointed to the fact that until Economic Stabilizer Byrnes made his crucial radio speech last week, a very severe crisis was brewing in the Government and in the country at large. It was a severe crisis, not because the conflicting elements were making unjust claims, but because each one's claim seemed just.

It was Philip Murray, of the C.I.O., who first warned Washington that something had gone awry. The War Labor Board's "Little Steel" formula of a wage raise of fifteen per cent over January 1, 1941, was in reality costing labor a six-per-cent cut in wages, as prices are now. John Lewis then put all the fat in the fire by making a direct attack on the formula by a threat to exact a raise for all the mine workers. When he took office, Prentiss Brown of OPA accepted a year's rise in prices of six per cent. It was pretty clear to everybody that all the ceilings were about to be broken through and then nobody knew what might happen. One thing that was sure to happen was a farm-bloc revolt in Congress, certain to be successful, by which food prices would break through all existing controls. The spiral of inflation was in clear sight, with inevitable losses to everybody.

The discouraging part of all this was that there was no sign as yet that the minority pressure groups were thinking of the common good, or even of their own ultimate interests. A striking symbol of this fact was afforded by Senator "Cotton Ed" Smith's remark about the limitation of shoe sales to three pairs a year. Senator Smith has resisted every form of control hitherto, but he was not going to resist shoe rationing, because he himself used only one pair of shoes a year anyhow! Every pressure group—farm, labor, business—is in favor of controls that will squeeze the other fellow, but violently opposed to control of themselves.

It is this very fact that makes it imperative that controls be exercised in these times by the executive branch of the Government, and not by Congress. This is regimentation, un-democratic, what you will, but the brutal fact is that, as our democracy is now working in this country, the legislative branch simply cannot be trusted to rise to a viewpoint which will safeguard the common good of the country at large. The Congress has shown itself to be completely at the mercy of pressure groups, each of them a minority.

What makes the political problem so difficult is that each of these groups has right on its side, taken separately. Business and the farmers have a right to a fair profit, the workers to a living wage. But all of them acting together work injustice to the country at large. Fortunately, there is every evidence here that Stabilizer Byrnes sees the problem in these terms. "No businessman, no farmer, and no worker," he said, "has a right to look upon this war as an opportunity for personal profit." As a statement of Governmental policy this is perfect, though purely negative. What remains to be done is to get these groups working together for the common good.

WILFRID PARSONS

VICTIM OF REDS AND NAZIS LITHUANIA HOPES AND FEARS

JOHN B. KIDYKAS, S.J.

[The attitude of Russia towards the Baltic States must be one of the most delicate and important points in any postwar settlement. Since the United States will play a leading part in the settlement, it is necessary to keep public opinion here well informed on the Baltic situation. This article and the following one supply many grim facts for the record. Ed.]

ALL the nations engaged in the struggle against the Nazis and their satellites have good reason to hail the Russian successes with joy, and to hope for their final victory. Therefore it must be amazing, if not shocking, to find that in this very country are more than a million people who cannot enjoy this news without apprehension. To that unhappy throng belong almost all the American descendants of immigrants from the Baltic countries—Esthonia, Latvia and Lithuania—who have close relatives still alive in the lands of their ancestors. The closer the Red armies come to the borders of the three States, the greater the anxiety. What will happen to their kinsfolk, and what future is in store for these countries in case of Allied victory?

There are three reasons for their anxiety.

First, it is impossible to believe that Moscow has forgotten the precipitous retreat of its armies from the Baltic countries—especially from Lithuania—because of the armed uprising of their populations against the Red occupants at the outbreak of the Russo-German war. Moscow considers the opposition as an act of treachery, and will retaliate accordingly, if it is given an opportunity. It would be vain to protest that the uprisings were inspired by the terroristic regime of the Communists, as measures of patriotic duty and self-defense. Anyone acquainted with Communistic mentality knows what revenge is in store for these peoples, if the Russians should march into these countries once more.

The second reason for the anxiety is graver, because it is founded upon documentary evidence and the sad knowledge that Moscow has not only a firm intention, but minutely elaborated plans, for wholesale destruction of the Baltic peoples, by means of deportation and dispersion in the wide wastes of Siberia. This may sound like Nazi propaganda, but it is not. It is a real tragedy, whose first act has been already enacted. Here are the proofs:

In spite of all that has been said by Communist

propagandists about voluntary federation of the Baltic Republics with the U.S.S.R., Moscow well realized that these liberty-loving countries, with their cultured peoples, would never submit themselves to a state of slavery. Therefore, it was decided to solve the problem of the Baltic States by annihilation of their populations.

As early as July 7, 1940, Moscow made its plans, and started to carry them out on the night of June 14, 1941. Following the seizure of the Communistic offices in Lithuania by the insurgent population, came to light a Red order: "Instruction for Deportation of Anti-Soviet Element from Lithuania, Latvia and Esthonia," signed by State Security Vice-Commissar Serov of the U.S.S.R. This document is preserved in the Lithuanian Archives, Vol. I, 1942, and was brought to this country by a refugee last summer. The whole volume deals with the Communist regime in Lithuania. Contributors to that document of evidence are Lithuanian Catholic Bishops, priests, and honest country-loving lay people, who today are fighting the Nazi oppressors as they resisted the Communists. Their integrity cannot be questioned. The limited space of this article does not allow giving the contents of that document *in extenso*, though it would be very interesting and instructive for Americans to know how "the most democratic regime in the world" deals with its opponents.

The "Instruction" is headed by a note warning that it must be kept absolutely secret. Part I contains the information that "the deportation of anti-Soviet elements from the Baltic countries is of great political importance." It must be done without "noise," to avoid panic, manifestations or other disturbances among the prospective exiles, as well as their relatives and neighbors. Chapters II and III provide the officials with minutest details concerning instruction of local Party members, means of transportation, routes, documents to be furnished for each of the deportees. All must be done with the greatest secrecy possible. Most interesting are Chapters IV, V and VII, concerning the actual execution of deportation orders.

Arrest of the persons subjected to deportation must be accomplished in the early morning hours, just at dawn. All the members of such a "chosen" family must be assembled in one room, with precautions taken to prevent all opposition. A check-up of the sick and absent members must be made and the whereabouts of the absentees ascertained.

Then the deportation officers must demand surrender of all arms in possession of the victims. Whether any weapons are delivered or not, a thorough search for arms must be made of each individual and of the premises. After the search, the family shall be told that, by order of the Government, it will be removed to some other district of the Soviet Union. The exiles may take with them the following articles of their household, not exceeding, however, one hundred kilograms: clothing, footwear, linen, bedding, a few necessary kitchen and table utensils, food sufficient for one month per family, their cash, and a trunk or a box for packing of all the aforesaid belongings. Farmers are allowed to take some smaller tools, axes, saws and the like. All these articles are to be loaded into vehicles, under supervision of the police Commissars. All persons who might happen to drop into the house or be in the neighborhood during these operations must be detained and questioned regarding their relations with the family destined for deportation. All deported families must be brought to the appointed railroad station before nightfall; therefore all this activity must be accomplished within the limits of a few hours.

Since a large number of the exiles will be arrested and put into special concentration camps, while their families will continue their voyage to special and distant localities provided for their settlement, the separation of the family members must be kept unknown to them until the very moment of actual separation. For this end, the documents of the head of the family are to be filed separately from the papers of the rest. The whole family is to be brought together to the railroad station. The separation is made now while "loading" the trains, under pretext, that they [fathers] will have separate wagons for themselves. Their belongings must be packed separately from those of the whole family, under pretext that men must undergo a special sanitary inspection apart from women and children. The railway stations and the trains are to be guarded by the Red Army. The loaded wagons are then to be closed.

Order Number 0054, issued November 23, 1940, tells who are to be considered as "the anti-Soviet element," and subject to deportation. They are all the members of the former Lithuanian political parties; all the members of the cultural or professional organizations; all the privates and officers of the Lithuanian armed forces—even those retired; all the former Veterans who fought for Lithuanian independence in 1918; all the members of the semi-military organization called "Sauliai" or "The Hunters"; all businessmen and manufacturers, all those who made trips abroad and those who have any relatives or acquaintances living abroad; all those connected in any way with the Lithuanian national press (all the editors, reporters, contributors to papers and magazines); all the members and officers of the Red Cross; philatelists, Esperantists and many others.

Because it would have been difficult to find a single Lithuanian interested in the freedom of his country who had no affiliation with some cultural or professional or political organization, it is clear that the ultimate goal of Moscow was to exile the entire non-Communist Lithuanian population, to

scatter it in the immense wastes of Russia and to make it disappear by absorption.

The first act of this tragedy took place in the early morning of June 14, 1941. Thousands of Soviet deportation officials rushed into the homes of the still sleeping people of the Baltic countries. Tens of thousands of helpless, bewildered men, women, children were herded into trucks, loaded into cattle-wagons (up to sixty persons per car) sealed there, without water, without the most primitive sanitation facilities. Husbands were taken away from their wives and children; very often children separated from both of their parents. The accounts of eye-witnesses tell us of scenes which could be surpassed only by that of the Last Judgment.

The names of more than 12,000 of the exiled reached this country. They were compiled by the Lithuanian Red Cross from the files of Communist prisons after the invaders left the country. We know that these lists are incomplete, because the Nazis stopped further investigation and publication of the collected data. Among the first deported to Siberia was the former President of Lithuania, Mr. Alexander Stulginskas, also many former Ministers of State and other high officials, professors, teachers, farmers, students, laborers.

With such documentary proof at hand, and with such recent memory of terror, how could a Lithuanian, Latvian or Estonian rejoice over Russian successes? These Baltic people know the doom of their countries and of their kinsfolk was signed long ago in Moscow. Ever since the signing of the Atlantic Charter, Stalin has time and again made claims to the Baltic countries, has promised their "liberation." The Allied Governments have not protested these claims. They rather found a "happy solution" of this problem: postponement until after the war. Yes, I believe, in case of the Russian victory, there will be no more Baltic "problem."

Therefore, the third reason for the anxiety of all the Baltic peoples is the attitude of the Allied Governments. The Baltic peoples are not allowed to organize their Governments-in-Exile. The President of Lithuania, now living in the United States, must keep silent. The Baltic peoples are not allowed to organize their divisions to fight on the side of the Allies, as the Norwegians, Austrians and others are doing. Even the mention of Lithuania, Latvia and Estonia, in high official political circles, is said to be "tabu." By pressure from Russian officials, the Baltic nations were excluded from the parade of suppressed nations in New York, on Flag Day, 1942. The only hope given thus far is the attitude of the United States Government which, to date, has not recognized Russian claims to the Baltic countries; and the many statements made by the Polish Government-in-Exile, that the Baltic countries must remain independent after the war. No other signs promise any future for these three countries.

Dear Mr. and Mrs. America: Do you now understand why so many American hearts are being tortured with anxiety while reading the "good news about Russian victories"?

LITHUANIA ENTOMBED BY WAR LOOKS FOR A RESURRECTION

ANTHONY J. MICIUNAS

FEBRUARY 16 of this year will mark the twenty-fifth anniversary of "new" Lithuania's declaration of independence. The word "new" does not mean that this small, peace-loving Baltic country is a recent or a post-war nation. Lithuania has a long and a valiant past history. Lithuania lived an independent life as a state from the thirteenth to the sixteenth century, and later, in union with Poland, when both States were ruled by the famous Jagellonian dynasty of Lithuanian princes.

But Lithuania lost her independence completely in the partition of this Lithuanian-Polish state, in 1795, and remained a subjugated nation until 1918, when an Allied victory allowed her to make a successful dash for a free life.

On the eve of this memorable anniversary, as loyal Lithuanians throughout the world and American friends of Lithuania prepare to observe that "re-birthday," Lithuania finds herself in the clutches of a German occupation, just as she was on February 16, 1918, when she defied German militarists and declared herself a free nation.

As in World War I, Lithuania, since the beginning of the current struggle, has again been the hapless victim of a double devastation, first by the Russians, in 1940, and then, in 1941, by the Nazi hordes, who even at this time continue to wield tyrannical rule under the guise of "protection."

After being bled, trampled and abused by the Red savages for a whole year, Lithuania hoped that a German occupation might be the lesser of two evils. But once the Teutons began their "protecting," she saw that the aggressors were two of a kind—both destroyers and killers, one a blood-thirsty bear, and the other a snarling wolf.

In spite of depressing conditions and incomparable odds, these peaceful, fair-skinned peoples of the Nemunas Valley, undaunted, burn with an ardent hope that their freedom will again be restored. They have been subjugated many times before, but never conquered. They realize that all-out resistance would be suicidal because of the negligible offensive measures at their disposal and, furthermore, because they are still nursing gaping wounds.

Yet Lithuania is meeting her responsibility by doing all she can to help herself and other oppressed nations regain their sacred right to lead a self-determined, free life. In spite of great pressure, and even death of their loved ones, Lithuanians are feverishly resisting the Nazi invasion. They are working for an Allied victory, basing their hope

of security and future independence on the clear-cut tenets of the Atlantic charter.

At present, Lithuania is living through not only a national or political crisis. In addition, deadly thrusts are being aimed at the lifelines of her religious Faith. As the long, slimy tentacles of the Nazi octopus tighten about her—a prostrate, but fighting victim—they aim to snuff out the life-giving centers of her deep, loyal Catholic faith.

Lithuania—whose peoples are over eighty per cent Catholic—was the last of the European countries to embrace Christianity. National conversion was achieved in 1386, when the Lithuanian Duke Jogaila received in marriage the hand of Jadvyga, heiress to the Polish crown.

This delayed acceptance of the Faith was due to the conditions of the times. On the one hand, the Lithuanians were surrounded by a decaying Eastern church, which could not offer them a substantial faith, while, on the other hand, those who came to them in the guise of apostles turned out to be predatory bearers of sword and fire. These—the Teutonic Knights of the late fourteenth and early fifteenth centuries—could make no permanent appeal or convincingly present the message of Christianity. So more propitious times had to be awaited.

But once gathered into the fold of the Catholic Church, the Lithuanians held steadfast to the Faith, weathering all storms. The first of these storms came toward the end of the fourteenth century, when the Tartars launched their sweep across Europe. Lithuania performed a signal service to the Church, as well as to Europe at large, when, under Vytautas the Great, in 1399, it withstood the onrush of these Asiatics, an invasion which, had it succeeded, would have seriously arrested Western civilization. The defense of this furthestmost Catholic outpost of Europe was blessed by Boniface IX as a holy war in defense of a Catholic people.

A second great threat to the Faith in Lithuania came in the sixteenth century, with the Protestant revolution, which attempted to penetrate Lithuania itself—but without success. True, the nobility and landed gentry, for opportunistic reasons, took to Protestantism, but it did not appeal to the peasants. The wealthy, worldly-minded and ambitious land barons attempted to compel their subjects to forsake Catholicism and, following the pattern of all "reformers," engaged in a systematic persecution and annihilation of all adherents to the Faith.

The Hierarchy, gravely concerned over these

conditions threatening the Faith, and alarmed by a shortage of priests, invited the Jesuits from abroad, and in 1579, in the Episcopal city of Vilnius, established the Academy. This institution was approved by Pope Gregory XIII, and granted all the privileges enjoyed by Catholic universities. The Academy exercised inestimable influence in checking the spread of the revolt. By 1803 it had become a full-fledged university, only to be liquidated in 1832 by the Russian Tsar as an "undesirable" influence.

The most trying period for the Catholic Church in Lithuania lasted from 1795 to 1914, during which time Lithuania remained subjugated to Russian rule. The usurper immediately sought to rob the Lithuanians of their Faith and nationality. At first, the subjected peoples were enticed by promises of reward to forsake one heritage or the other. When this failed, persecution began.

Those whom the tyrants could not "persuade," were banished to Siberia by the thousands. Those trying times bring to light the heroic apostolate of one Religious, a Marian Father, Christopher Svirnickas, who had been banished to Siberia in 1846, and who for fifty-two years labored in Irkutsk.

Other priests voluntarily penetrated the depths of Russia in order to preach Catholicism to the Orthodox and schismatic Russians. In certain bishoprics of Russia, the percentage of Lithuanian priests was as high as sixty, while the conversion, though secret, of a great number of Russian intelligentsia, was due to Lithuanian priest-exiles.

In 1864, the Russian Government closed all Catholic schools in Lithuania. Having outlawed the printing of all books, except in Russian characters, Russian police and soldiers spied on worshipers lest they be found praying or singing from prayer- or hymn-books printed in forbidden characters.

Churches were closed, and no new churches allowed to be built. One of the most tragic episodes of this period of persecution was the brutal attack on the village church of Kraziai, in 1893. The Russians one day made a surprise attack upon this little church, where Lithuanians had gathered, keeping vigil day and night, singing hymns, to ward off enemy attacks and to prevent desecration. The Faithful did not desert the church, even when the Tsarist Governor of the district and his mounted soldiers entered the sacred edifice and trampled to death those who stayed in the path of the horses.

Only toward 1904, after years of suffering, did Russia relent somewhat and grant the Lithuanian people some degree of freedom of worship and the right to read their own language. This year marked a new revival of the Church in Lithuania.

In 1914, when hostilities between Russia and Germany broke out, Lithuania became a bloody theatre of war, and was subject to a double devastation, first by the retreating Russians and then by the pursuing Germans.

The most recent storm and trial to beset the Church in Lithuania began in June, 1940, with the Soviet invasion of Lithuania which, in relay fashion, has been taken up by the Nazi oppressors.

The Red drive, though supposedly launched on political grounds, again struck fiendishly at the

Catholic Church. Immediately a net was thrown out to round up leaders and persons exercising influence in Catholic circles of Lithuania. Many of these were imprisoned, many executed for resistance. Relatively few escaped to carry on activities.

Church property was confiscated; churches, monasteries, seminaries, parish and episcopal residences were converted into barracks, theatres, public halls and godless museums. Bishops were ousted from their residences, nuns forbidden to wear their garb, and forced to return to the world. Even the Apostolic Delegate's home was seized and occupied. Laws recognizing only civil marriage were introduced. For the first time in the history of Lithuania, divorce was introduced and made easy. The Catholic press was restaffed, and Catholic publications gave way to Communistic periodicals. An estimated 70,000 Lithuanians were ruthlessly snatched away like beasts, stuffed into box-cars and shipped off to the wild stretches of Siberia.

In June, 1941, when the Reds reluctantly conceded Lithuania to the Nazi conquerors, the condition of the Church remained basically unchanged. The Nazis left things the way they found them, except that they continued to snuff out Catholic influence. In spite of censorship, reports from roundabout sources reaching this country tell how the Nazis suppress Catholic organizations, interfere with the clergy's ministerial work, purposely time working hours so that the Faithful will be prevented from attending services. However, Lithuanian Bishops, notwithstanding danger to themselves, are voicing their protests against Nazi interference in matters pertaining to religion, especially against the brutal Nazi attempts to exterminate the remaining Jews in Lithuania.

Lithuania is again ascending Calvary. As if making amends for having been the last of the European nations to embrace the Faith, she is resolved to resist, at whatever cost, any attempt to wrench that Faith away from her. A nation which, under God's guiding hand, was the barrier which in the fourteenth century stopped the invading Tartar hordes from over-running Europe, which did not succumb to Protestantism and the flatteries of Orthodox Pro-Slavism, will know how to gather her strength for the present struggle. A nation which arose from the ruins left by overcoming aggressors in the last war, and in a period of a little over twenty years built up a country of peace-loving, cultured and enlightened citizens, will not easily forsake all that such sacrifice has achieved.

The Holy Father from the Vatican has said that the cause of Lithuania is the cause of right. Our own illustrious President Roosevelt has offered comforting words, when he said Lithuania has not lost her independence, but that it is only temporarily put aside. He has pointed out that Lithuania is not negligible because it is a small country. Even the smallest nation has the same right to independence as the largest one.

Will history repeat itself? In their fight for religious and national freedom, Lithuanians hope for nothing more ardently than that their history of independence will repeat itself.

THE PROFIT MOTIVE AND THE COMMON GOOD

JOHN SHEA

SOME time ago, the Catholic Hierarchy of the United States quietly made an important declaration. With their feet on the ground, as is the wont of Bishops, and gravely concerned about the plans that are everywhere being formulated for the peace of tomorrow, they asserted that, "in the post war world, the profit element of industry and commerce must be made subservient to the common good of communities and nations, if we are to have a lasting peace."

This echo of a principle enunciated long ago in *Rerum Novarum*, has an old familiar ring and, in all probability, was accorded the old familiar reception. By some, certainly, it was immediately dismissed as visionary, to use no stronger language: by others, and undoubtedly among them many Catholics, it was received with approving nods of fruitless approbation and promptly dropped into some mental waste-paper basket.

Why "with fruitless approbation"? Because too many of us, it is to be feared, pay lip-service to the principles of the Encyclicals, without any conviction, and also without any expectation that they will ever be reduced to practice, this side of the millenium. It may be that this defeatist attitude is due to the Sunday morning economists who sum it all up with the profoundly true, but not very enlightening, conclusion that fundamentally it is all a religious question. Many of us have probably heard Catholics remark that, if we have to wait until we convert the world to Catholic Christianity before we can expect the adoption of the Papal Social program, there is evidently no drastic need for immediate action.

But there is need for immediate action. And, to be more specific, there is drastic need for a changed attitude towards profit—not just profit, but profit as the prime mover and the ultimate determinant of economic activity. The proposal to depose profits is no longer in the realm of the ideal. It is on its way to actuality, and we can and must make a positive contribution to smooth the way and hasten its advent. There are many straws in the wind which indicate a faint stirring of the American social conscience. These stirrings are getting lustier and are acquiring loud authoritative voices, sounding in high places. It becomes more apparent every day that the man who advocates the subservience of the profit element to the common good, no longer runs the risk of wholesale liberal condemnation as a starry-eyed idealist.

This change is not based on the expectation that human nature will change radically as a result of the war. No one expects the millennium to break upon us in all its splendor; few see Utopia peering around the next corner. The Hierarchy is not tiptoe in the breathless expectation that the profit motive will cease to activate human conduct. Their statement emphasizes subservience of the profit motive; it does not demand its disappearance. It would be folly to expect men to toil for nothing, to risk their savings without hope of a just recompense. But is it visionary or idealistic to exhort more men to do what some men are already doing? The profit motive is not the universal "natural" motive it is sometimes assumed to be. Doctors, surgeons, workers in the field of pure science do not patent their discoveries, or commercialize them. The accepted procedure is to publish the discoveries in some scientific journal, to broadcast them for the common good of humanity.

It has been assumed that the urge for profits is so universal and so all-pervasive, that, taking human nature as we find it, it was held to be most unlikely it would ever voluntarily give way to a social motive or to a motive that looked to the common good. "Assuming the rational conduct of the average man" is such an assumption, usually made in theoretic economics. It is also a textbook commonplace to justify such an assumption by asserting that, even after allowing for philanthropy, charity and other forms of irrational conduct, the profit motive still characterizes and motivates the major part of industrial and commercial activity.

This is not the place to discuss the position of theoretical economics, a position which is scientific, in the narrow sense of the word, and extremely logical, once the assumptions are granted. It can be noted in passing, however, that the position of certain theoretic economists is not nearly so defensible. These economists, forgetting that "scientific" economics must be neutral as regards "ends" of conduct, and that it is only competent, by its own confession, to analyze and indicate the most economical means of achieving given ends, seem to elect efficiency and the greatest measure of capital accumulation as the desirable end of human conduct. However, if a nation decides that its national goal is the common good and, more specifically, a more equitable system of distribution, no economist, as an economist, can question the choice. As long as the choice is intelligent and made

with open-eyed appreciation of foregone opportunities, such as greater efficiency or greater capital accumulation, the economist, as an economist, must accept it. But, as a matter of fact, it is the rare exception among economists who succeeds in maintaining his scientific aloofness when it comes to applying principles in an actual world.

In regard to the assumption of "rational economic conduct" and, more particularly, regarding the urge for profit as the outstanding motive of economic activity, four points may be noted:

1. It must be admitted that it has been a valid assumption, although not one that was objectively universal.
2. A valid assumption is not necessarily an ethical one. What is, is not necessarily what ought to be.
3. An assumption valid in the past, because based on certain facts, does not necessarily remain valid for ever. It becomes invalid if the facts change.
4. There is some evidence that the facts are changing or, at least, there is some evidence of a changed or changing attitude towards profit as the end-all and be-all of economic activity.

What is the evidence? In the first place, modern wars are teaching us that profit does not need to be the dominant motive of economic activity. War is being waged, and a high level of production maintained, while profits are officially and, in some cases, legally shoved into the background. Dollar-a-year men, sliding scales on government contracts, embargoes on exports to actual and potential enemies, excess-profit taxation, are only a few examples of accepted measures which involve the subservience of profit to the desire for victory and military security. Public opinion demands that the Government make an effort, at least, to take the dollar sign out of war. And the efforts are being made, and the measures accepted, by the public. It is the obvious policy of the Government to consider foreign trade a field of endeavor potentially productive of military and political security as much as of profits. If the desire for military and political security can dictate a policy which involves the subservience of the profit urge, then it is at least possible that another desire, let us say, the desire for economic security or the desire for a just and lasting peace, can do the same thing.

It is possible, but is it likely? It must be admitted that war-time conditions are unusual. Threats to national security, the consequences of defeat at the hands of a ruthless enemy, propaganda and dozens of other factors, heat love of a country up to the sacrificial boiling-point. But even the peace-time attitude toward profits has changed, and will continue to change. Even in peace-time, large groups of people in various parts of the world have chosen economic security rather than the opportunity to make unlimited and uncertain gains. Since this opportunity has all too frequently been only a chance to starve and go down defeated in the economic struggle, people can hardly be blamed for considering it a dubious opportunity. Though they realize that it may mean a smaller national economic pie, they want assurance that their share is forthcoming. Another factor influencing their choice is the hope that a more equitable system of distribution will give them a larger share of the smaller pie.

In the years since World War I, there has been increased dissatisfaction with individualism and competitive acquisitiveness and the "invisible hand of harmony." Side by side with this rejection of economic liberalism, there has been a growing acceptance of the idea that man is a social being, with social needs and social obligations. The economic interdependence of human beings is beginning to convince more people that competitive individualism is capable of working more harm than good to international order. This new attitude, involving the subservience of profit to a more desirable end, has been reflected in the demand for, and execution of, social-security legislation of all kinds. It is being reflected in the preparations for its extension. The Beveridge Report would have been unthinkable in England some years ago. This new awareness of human solidarity and of the social nature of man, and the intention of doing something about it, is not limited to the national sphere. Peace plans by the score, even speeches by those in high places, accept as the desired goal the common good of the international community. It is true that some of these speeches and charters are vague and indefinite, but it is another indication of the new attitude that people are calling for a clearer statement of United Nations war aims. They want proof and assurance that blood is not being spilt for empty phrases, cloaking selfish economic interests.

Obviously this new attitude towards profit is the result of many and varied causes, some more utilitarian than Christian. In many cases it is due to the logic of events. The conviction has been forced on men that unrestrained search for profits will inevitably plunge us into a new world war. Faced with the evidence in the form of two world wars in a single generation, men are forced to accept the implications of the truth that no man lives unto himself alone. The new and desirable social attitude is here and it grows stronger day by day. But if it is to bring about a better social order, it must base itself on sound Christian principles.

This new social attitude is in the making. Public opinion, which will influence the peace conference (unless democracy is a snare and a delusion), is in the making. If an Austrian paper-hanger, with a false idea enthusiastically embraced, can mark the world so deeply for evil, why cannot millions of American Catholics shape events to come with a truth and an ideal that is already well on the way to being accepted. Unless we take immediate action, others will steal our thunder, the thunder that rolled and the lightning that flashed in *Rerum Novarum* and *Quadragesimo Anno*. If our general war aim is the complete re-Christianization of the world and its institutions—and nothing less can ever justify the blood and sweat and tears—then we have a solemn obligation to do all in our power to substitute the common good for the profit motive as the paramount consideration in human affairs. "The future is in the making now and, when that future is realized, people will be asking, as they have asked in other countries, what part we played in the making of it."

A PITTSBURGH PARISH AND GOD'S POOR

THOMAS F. COAKLEY, D.D.

FOR some twenty years, Sacred Heart Parish, Pittsburgh, has cared for its own poor without appealing to any other charitable group. The Pastor does not permit any charitable or social agency to work among the poor, because he considers them a first claim upon the resources of the congregation.

To bring this about, the Sisters of Charity, who staff the parish grade and high schools, readily agreed to assume this magnificent task, and one Nun, Sister Marie Antoinette, and after her illness, Sister Mary Thomas—both of them experienced social workers—was relieved of all other duties to devote her entire time to this work. Several rooms were set aside in the Convent to be used as an office, sewing-room and storage-room for supplies, and the work has been so successful and so consoling through the years, the gratitude of the poor thus helped has been so emphatic, and the satisfaction of the people of the congregation who support the work has been so continuous, that a brief recital may be of interest.

The basic thought behind the parish program is that those who work among the poor must love the poor as the Brothers of Christ; that their privacy must be inviolate; that their dignity must be respected; that they should not be subjected to lengthy, long-winded investigations by professional social workers; that there be no interminable written records to embarrass them; and that whatever relief is made available is given not by mere impersonal, official, salaried representatives who have no especial interest in them, but is furnished by those who know them, who are in immediate contact with them, and who genuinely help them to help themselves. Above all, whatever assistance is required should be rendered gladly with a smile and a blessing, instantly and without a moment's delay. For this purpose our Charity Department is open twenty-four hours a day and there are no holidays. The poor simply cannot wait. In 1942, Sister Mary Thomas made 579 visits to the poor and the sick of the parish in order to be familiar with their needs at first hand.

While we state that we permit no other charitable agency to work among our poor, we do, nevertheless, cooperate with all public and private charitable organizations. They are constantly consulting us about people whom they formerly helped. These public and private agencies uniformly report their satisfaction in dealing with us, as we are in direct personal contact with those about whom they inquire, and they can receive instant and accurate replies.

To carry out this broad program of relief, it was necessary to harness every possible skill and ability

in the parish. All of our twenty-one doctors agreed to render free medical assistance, and they are on instant call. During 1942, they attended 292 cases for us without charge. The city hospitals likewise cooperated splendidly. Our nineteen lawyers graciously promised to render whatever legal help was required in the case of threatened evictions, adoptions, disputes of various kinds, and for legal and extra-legal advice. Public officials, such as the Health Department, Police Department, the Magistrates, the Judges of the Juvenile and Civil and Domestic Relations Courts, soon learned of the work done in this parish, and they cooperated in a very decided way in the solution of the many anxious problems that are constantly occurring among the poor. The young women of the parish were appealed to to furnish transportation for Sister Mary Thomas in her visits to the poor, and in the many calls and interviews required to straighten out their many anxieties. The railroads of the country recognize us as a charitable agency, and they accord us the privilege of half-rates for the worthy poor.

Many commercial establishments in the district and in the city donate materials, such as toys, clothes, food supplies, shoes and furniture, for the benefit of the poor.

In twenty years no family has been evicted in this Parish, largely through the fine cooperation of real-estate agents and owners, Aldermen and Constables. There were very many close calls during the years of the depression, but up to date our record is perfect, although it frequently cost us money to pay back rents and current rents in serious cases.

One of our fundamental policies is that every child belongs in a home, and never once in twenty years has a single normal child in this parish been sent to an orphan asylum or an infant home. On countless occasions we have provided foster-homes, and paid for their support there, rather than subject children to institutional training.

Nor do we permit aged couples to be separated, and sent to separate charitable institutions. We keep the old folks together, and make it possible for them to maintain their normal married life, in their own homes.

In stating that we do not permit any other charitable agency to work among our people, it must be understood that we do not object to their receiving such State aid as they are entitled to by law. Hence, we make sure that all widows with children are immediately made the recipients of Mothers' Assistance, as provided by law.

There is not a single old or blind person in this

parish eligible for State pension who does not receive it; and we make out the legal forms and prepare all the documents to ensure their speedy receipt of what the law guarantees them.

When death occurs among the poor, we see that, where necessary and eligible, the bereaved family is given every financial assistance made available by the State, or the Veterans Bureau. And we must compliment the Red Cross for their invaluable aid in very many Army and Navy problems. In all of this, one of the things on which we place most emphasis is speed: *do it now*. Hence, while the mail is quick, and the telegraph is quicker, the long-distance telephone is instantaneous, and you do not have to wait for an answer. Most of the compliments our work among the poor has merited have been paid because of the swiftness of our help in anxious cases.

We organized our own free employment bureau, and it has been marvelously successful. During the past year 101 permanent positions and 7,039 temporary jobs were secured, and in the years of the depression it was many times this total. In securing positions for the poor, we did something that perhaps has never been done before. We investigated not only the person who wished work, but we subjected to close scrutiny the persons who wished to employ them, often to their humiliation. Frequently we found self-styled aristocrats who clamorously desired domestic help, but who refused to pay decent wages. We thereupon insisted that unless the persons paid adequate wages and furnished proper living conditions, we would not send them any help whatsoever.

The women of the parish were organized to sew for the poor, to repair and launder and make over clothes donated to us and, during 1942, they furnished 9,358 pieces of new and repaired clothing for the needy of the Parish.

Christ was a Healer before he was a Teacher, and we find that our work among the poor is a distinct aid to restoring them to a sound spiritual status. As a consequence, during 1942, the Sister in charge of our work among the distressed brought back to the Sacraments 118 persons.

Our Social Service Department is one of the busiest in the parish. During the year, Sister Mary Thomas held 6,587 interviews; there were 7,699 in and out telephone calls. And she made 796 separate investigations of those who asked for help.

But where does the money come from to maintain all this diversified activity? From the alms-boxes at the entrances to our Church; plus private donations from the generous people of the parish who at various times during the year send us money for this purpose, knowing that it is distributed properly and without expense, so that every dollar which is contributed goes directly to those in distress.

During the year 1942 our charity work cost \$4,674.78, all of which was contributed by members of the Parish. Our funds have often reached the vanishing point, but somehow or other the work goes on, thanks to the Providence of the Good God Who has never yet failed us.

SCIENCE WILL BUILD A BRAVE NEW WORLD

ORLANDO ALOYSIUS BATTISTA

AMERICAN scientists are doing things so fast and so thoroughly under the stimuli of war that it is out of the question for any one individual to try to keep close tab on them. I have heard many speeches and read many articles in recent months, by fellow scientists, about some of the predictions of things to come, and questioned the basis of some of them. For example, a prominent engineer stated that the homes of the future would require little water, no bathtubs or sinks! People would bathe by means of an air-pressure hose designed to squirt a mixture of ninety per cent air and ten per cent water—and no soap—in the form of a compressed fog over them. I questioned predictions such as this at first, but do not now.

I have taken the time to study what American scientific ingenuity is up to, and there is no doubt in my mind now that the following changes are on the way, and they will make up a great part of our world of tomorrow.

Better housing, that will antique the best we now enjoy, is coming. We already have unbreakable glass—I tried to break a piece of this glass recently with a hammer and gave up, and I saw soft-drink bottles that were dropped onto concrete slabs from a four-story window without even chipping. Glass that will float, and fire-proofed wood, are just around the corner to perfection. Our houses will be furnished with dozens of new and better plastics born during this war and, in many cases, beautiful pyrex bricks, tinted and etched to suit every taste, will replace conventional bricks and building-stones. Partitions inside the house will be adjustable so that room-sizes may be adjusted at will—the partitions will be not only fire-proof but sound-proof as well. Inside air will be fresher than the air outside. It will be humidified, kept at a constant temperature and filtered to keep out the pollens of hay fever and asthma. Plastic furniture and ornaments will revolutionize the beauty and comforts of the interior. Lighting will be automatically controlled by "electric eyes" that never tire, which will gauge the variations in daylight and make adjustments accordingly.

Beds and floors will be pneumatic; doors will open as you approach them, and close after you; cooking will be simplified; dish-washing and laundering will be done by pressing little buttons.

Stainless steel will glitter from the tops of houses as common roofing material that will outlive the house, never spring a leak, and require no attention whatsoever. Prefabricated house-sections, new insulating materials, and streamlined architecture will alter our present ideas on how houses should be built to such an extent that your neighbor's

present house will be referred to as an igloo or a wigwam.

Two years of war will advance the technology of automobile manufacture by two decades. Utilizing plastics and light-weight metals, such as magnesium, in combination with newly-developed light metal alloys, cars weighing under 1,000 pounds will be manufactured with passenger space equivalent to our present two-and-a-half-ton limousines. They will permit of safe travel at speeds over one-hundred miles an hour and run seventy-five miles on a gallon of high octane gas. They will shed pedals and gear-shifts, and move their engines to the rear to minimize odors, vibrations, and to increase space. Bumpers that will make a car recoil like a 6-inch gun on a heavy destroyer, and sealed cooling-systems that will obviate the necessity of putting water and anti-freeze in the car radiator are already here. The flying automobile, evolving from the much discussed helicopter, is a practical possibility. With it, we shall be able to travel to a distant city by air, drop onto a highway just outside the city, draw in the fins and step on the gas like any other car on the road. Promising work just recently reported proffers the possibility of coating our highways with a chemical formula that has the power to absorb sunlight by day and emit light in the dark. It is hoped that this material will light up our highways at night and eliminate the necessity for headlights. I am still intrigued as to how they will take care of bad-weather spells when the sun does not shine, but I have no doubt that this problem will be overcome.

The people who raised their eyebrows when the President announced a goal of 50,000 airplanes in 1942, have changed their tune and talk optimistically of meeting the quota of 120,000 planes in 1943. The petroleum industry is well abreast of the technical and engineering revolutions that have settled over the airplane. American petroleum scientists, who have shown that a barrel of crude oil contains not hundreds, but thousands, of chemical compounds, are the most experienced and best qualified in the world. Our engineers and architects are second to none.

A few short years ago someone said "A million dollars is a drop in the budget." Today, anyone who reads the newspapers will agree that "a billion dollars is just a drop in the budget." Supported by a colossal national economy, our industrial achievements will be limited only by our boundless courage and ingenuity. We are extracting metal, precious magnesium metal, from sea water at the rate of hundreds of thousands of tons a year; our aluminum production now dwarfs pre-war figures; our knowledge of internal combustion engines is far ahead of current production-designs, and superchargers are being improved more and more so that we will be able to fly higher.

Our leaders in aviation have set their sights high with much justification, and it is not too speculative to refer to 600-mile-an-hour inter-city plane routes, and a 1,000-mile-an-hour transoceanic plane service in hermetically sealed cabins. Authors are not the only ones who are thinking about world-

wide airplane freight service (world-wide passenger service is already an established reality), transcontinental fleets of gliders, and monstrous flying boats that are almost unrestricted by technical limitations.

The rubber plantations in the Dutch East Indies were born in 1876, when seeds from South America were collected and transported to Java. Natural rubber has passed the zenith of its career in a few short decades. By 1944, synthetic rubber plants in the United States, utilizing petroleum and farm products as raw materials, should outproduce the normal annual East Indies production of natural rubber. Rubber tires made from a special synthetic rubber formulation will last for 100,000 miles.

Ammonia, the basic raw material in the manufacture of fertilizers, has been harnessed by the chemist, who has found a method of making it which uses the inexhaustible stores of nitrogen in the air all about us. He can produce it unbelievably cheaply, and the amount of fertilizer that will become available to farmers after the war will be sufficient to transform agriculture as we know it today.

Not only hosiery and furniture, but foods and other necessities of life will be manufactured synthetically from coal, air and water. Nylon is only one synthetic hosiery textile that outwears the best the silkworm can do; many more are on the way. Dresses and suits are now manufactured from wood, vitamins and dyestuffs from coal-tar distillates, once-precious camphor from pine stumps, chewing gum from cellulose derivatives, gold from lead by atomic transmutations, and so on.

The strides made by man in the fields of medicine and biochemistry are literally fantastic. The human life-span has been increasing—excluding deaths caused artificially by man himself—and there is every promise that it will continue to increase. One disease after another is being brought to bay, and chemicals have come to the rescue of medicine in many different ways. The sulfa-drugs, synthetic quinine and synthetic vitamins are finding amazing applications on the world-wide battlefronts of this war where almost every disease known to man is encountered. Penicillin, a new drug produced in soil mold, is many times more effective than sulfanilamide for combating infections, and far less toxic. Many diseases that have baffled doctors for decades, including nervous disorders, have been proved to be the result of dietary deficiencies. Treatment with the proper vitamins, supervised by competent physicians, has effected many readjustments. Vitamin C, which sold for more than \$200 an ounce about a decade ago, may now be obtained for about \$1.50 an ounce. In 1935, Vitamin B₁ sold for \$8,000 an ounce. Thanks to the organic chemist and his almost uncanny skill in the shuffling of molecules, Vitamin B₁ is marketed at \$15.00 an ounce today.

If man can absorb the revolution of science and technology, through which we are now passing, without losing his faith in human principles and spiritual values, our world of tomorrow is certainly something worth experiencing.

USING the term "silver jubilee" of Lithuania's present celebration of the Republic's twenty-fifth anniversary of independence, may taste of mockery at a time when grief, not jubilation, floods every Eastern-European land. But jubilation is possible while hope still remains. Whether there is ground for such hope, depends upon the United Nations' honesty and sincerity in facing two crucial issues.

On the matter of national integrity, both the Holy See and the Atlantic Charter have laid down supreme and guiding principles. The first of the five points laid down by Pope Pius XII in his Christmas speech of 1939, asserted: "The fundamental condition of a just and honorable peace is to assure the right to life and independence of all nations, large or small, strong or weak. One nation's will to live must never be tantamount to a death sentence for another."

The Atlantic Charter, in its third point, respects "the right of all peoples to choose the form of government under which they shall live . . . to see sovereign rights and self-government restored to those who have been forcibly deprived of them."

Clear as is this right to national integrity, it is equally clear that in the very interests of self-preservation the smaller nations, particularly in Central and Eastern Europe, must unite to a far greater extent than was the case in the first years of their restored national existence. The patriots must remain, but the extremists who play on patriotic emotions cannot be permitted to destroy all hopes and plans for a practical federated system. Nor can the Gestapos and their Soviet counterparts be permitted to inflame these peoples against one another.

If this is true of any group of small nations in the present world of overlapping economic and social interests, it is a hundredfold more true in the case of Lithuania and her much-harassed neighbors, who must maintain themselves against total absorption and extinction by the Powers whose terrific clashes have ravaged their territory. As was stated by George Adamkiewicz in the *Contemporary Review* for October, 1942:

The downtrodden nations of Eastern and Central Europe . . . unanimously share the view that the area in question must not belong to any German or Russian sphere of influence, if future wars are to be avoided. They have learned by bitter experience that they must pool their forces not only to shake off their chains, but to retain their liberty. They claim the fullest measure of self-determination.

Against such united freedom "the strategic interests" of their mighty neighbors may be alleged. But, as was observed in the *London Month* for May-June, 1942: "We are fighting to establish a new order . . . that will not depend upon the possession of strategical points even for legitimate defense."

God grant that that order, based on a genuinely "juridical order," may be realized; and that it may be most gloriously exemplified in the case of Lithuania and her sister Republics.

CIANO TO THE VATICAN

EXPECT the anvil chorus soon to break into a new cacophony about the horrid Fascist leanings of the Vatican. What will occasion it this time (and almost anything can and does) is the recent appointment of Count Galeazzo Ciano to the post of Ambassador to the Vatican.

Ciano has been, it is true, an ardent Fascist. He played an important part in the formation of the Axis; he has fought in the field for the ideals, such as they are, of Fascism. But one point that cannot be overlooked is this: this recent appointment seems to indicate another weakening of the ties that bind the Axis partners together. It so signifies, because Ciano has been, of late, out of favor with Berlin. For a man, then, whom the Nazis distrust, to be made Ambassador to the Holy See, would certainly seem to add up to the suspicion, at the very least, that something is afoot in Italy to cause Hitler no little sleeplessness.

If that be so, and reports from Italy since the recent political shake-up seem to point that way, then we may welcome the appointment, not because of Ciano's ideals, but because of the realism in appointing to that important post a man who, because he helped weld the Axis, stands to know well its weaknesses.

Peace moves are rumored—Ciano and the Holy Father, it is suggested, will discuss peace plans. That may be, though we may be assured that it will be no Axis-dominated peace. Quite apart from that, however, anything that will keep alive and foster suspicion between Berlin and Rome is definitely to the gain of the United Nations. Hitler's contempt for Il Duce has become more and more evident; here is an indication that Mussolini is getting impatient of the Nazi over-lordship.

If this spirit grows, two things will happen: Italy will be increasingly impotent to give effective aid to Germany, and, more importantly, the Italian people and perhaps even the less rabid Party members will realize that Italy's future lies close to the heart of the Pope, and not in the hands of a Fascist gang.

Ciano may well feel shamefaced in meeting the man who has most uncompromisingly condemned both Fascism and Nazism; but it may be, please God, the shamefacedness we read of in the story of the Prodigal Son.

A CONGRESSIONAL BLUNDER

EVEN a chance visitor to Washington, unacquainted with the game of politics which is that city's chief business, can scarcely fail to see that the new Congress is feeling its oats and throwing its weight around. While rejoicing at new vitality on Capitol Hill, we deplore the direction some of this fresh activity is taking.

Last week the Appropriations Committee of the House, reporting out a \$2,621,104,378 Independent Offices Supply bill, cut off the National Resources Planning Board without a cent. This means that, unless the House reverses the action of its Committee, the work of the Board will automatically come to an end June 30.

Now the National Resources Planning Board, which has produced some valuable studies of the national economy, happens to have one of the most important jobs in Washington at the present time. It is busy coordinating plans for the post-war world that are being drawn up by other Government agencies and by many private agencies as well. It is also supplementing all this work by researches of its own. In other words, the NRPB is doing a job that is essential if Congress is to be in a position to deal intelligently with post-war problems.

Make no mistake about these problems. They are going to tax the full ingenuity and demand the complete cooperation of all groups concerned: the Government, State and Federal, management, workers and farmers. We cannot begin to solve them without thoroughgoing preparation and planning. We simply cannot improvise the transition from a war-time to a peace-time economy. The problem is much too vast for that. And this problem is only part of the job that we shall have to tackle in the post-war world, perhaps the smaller part. We shall also have to play a leading role in the political and economic rehabilitation of most of the world. If there was ever a time when we had to plan for the future, that time is now.

Why, then, did the Appropriations Committee select this particular occasion to liquidate the NRPB? If this action is a slap at the Executive Department, or a rebuke to bureaucrats for past indignities, real or fancied, or just politics, the Committee has blundered. This is not the time to cut off anybody's nose in order to save face.

HIS ambition was to become the best farmer in tidewater Virginia. But duty took George Washington to Fort Braddock and to the forests along the upper Ohio; to Cambridge and to Long Island; to Trenton and to the blood-stained snows of Valley Forge; to the Constitutional Convention at Philadelphia, and to New York, as President of the United States. His fields in Virginia lay fallow, or produced an indifferent yield. The man who wished to be nothing but a farmer has left a name that for all time is a challenge to tyranny, and a symbol of selfless devotion to duty.

Strength of soul alone holds a man to duty, and that strength Washington had in a superlative degree. Again and again in the weary years between 1776 and 1783, the dangers that confronted Washington in the performance of duty would have crushed a lesser genius. One hundred and sixty-five years ago this very month, an impartial judge, had one existed, would have concluded that the cause of the Americans, lost in Long Island, lost in New York, lost in New Jersey, was now lost forever at Valley Forge. There Washington had an army that was ragged, half-starved, discouraged, decimated by desertion, hardly worthy the name of a fighting force. Washington knew the weakness of his position better than did his critics, but convinced of the justice of his cause, and relying upon Divine Providence, he held to his course unflinching. The spirit that conquered at Yorktown was the spirit that steadfastly refused to admit defeat at Valley Forge.

But even as he could not be swerved from duty by cold or hunger, so the crown that was offered him, when the hard-won fruits of the Revolution seemed lost, lured him no more than a tawdry bauble. He saved his country by his military genius, and his selflessness, his utter lack of ambition for political preferment, his ever-present fear of assuming power, and his trust in God; gave to the new Republic the energy which brought it safely through the perils of its first years. Without Washington as chief executive, the experiment of government under a written Constitution would have failed.

Duty led Washington to strange fields, stubborn fields that lay sullen under hostile skies. But when duty called, he followed. He felt that he was nothing, save only as he might serve his country, and his fellowmen.

In a paragraph, not often quoted, written ten years before his death, Washington unconsciously gave us a short history of his life. The lines conclude the first Presidential Thanksgiving Day Proclamation, issued in New York, on October 23, 1789.

And Also, that we may unite in most humbly offering our Prayers and Supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our National and other Transgressions; to enable us all, whether in public or in private Station to perform our several and relative Duties properly and punctually;—to render our National Government a

Blessing to all the people, by constantly being a government of wise, just, and Constitutional Laws, directly and faithful obeyed;—to protect and guide all Sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good Government, Peace, and Concord;—to promote the Knowledge and Practice of true Religion and Virtue, and the increase of Science among them and us—and generally to grant unto all mankind such a Degree of temporal Prosperity as He alone knows to be the best.

Well may every American ponder these words on Washington's birthday. May every Catholic follow Washington's exhortation to pray that Our Father in Heaven, Who is likewise the mighty Governor in Whose hands the lot of all men and every government is held, will look down upon us with favor, and give peace to a world that today approaches its Valley Forge.

OVERWORKED AND UNDERPAID

SINCE the days of Ben Franklin, no one has heard of a wealthy post-office employe. The average postal worker is apt to go hungry, unless he, or his wife, is an expert in economics. But he cannot hold out much longer, for his salary today is exactly what it was in 1925. And the new taxes eat into that.

His road has been rough. In 1932, all postal workers were given a month's furlough, without pay. In 1933, the Government exhorted all private employers to raise wages, and then, to give them a good example, cut the wages of its own employes by fifteen per cent. A few years later, ten per cent of this cut was restored, and finally Congress was shamed into restoring the other five per cent. The postal worker then found himself where he had been in 1925. He is still on that spot, wistfully watching the increases granted by Federal boards to employes in private industry who can strike.

Government employes must take what is offered, and like it, or get out. That is exactly the policy which the predatory corporations enforced in the darkest days of the laissez-faire age. The Government employe may not strike. He may not walk out. He may not picket. He is deprived of his right to bargain collectively. If he tries to better his condition by engaging in politics, he falls under the ban of the Hatch Act. Hence, the politicians recognize no special duty to the Federal employe. His defenseless condition, which entitles him to special protection, only makes him in their eyes a victim whose cries may be safely disregarded, since they are the cries of the helpless.

Not every Federal employe is an over-worked and under-paid drudge. This description does, however, fit about forty per cent of them. Of the remaining sixty per cent, at least half could be dropped, with benefit to the Government. But the Abou ben Adhem of the under-paid and the over-worked is the postal worker. A bill for his relief might well be the first step to that sane and humane labor policy which the Government has yet to adopt or even to consider seriously, for the welfare of its millions of employes.

IDLERS IN THE VINEYARD

IT was evident that the Apostles did not understand our Lord's discourse, made after the rich young man had gone away in sadness. As usual, Peter spoke for them, and the parable in our Gospel (Saint Matthew, xx, 1-16) was told by Jesus to enlighten them. Our Lord had emphasized the difficulty which the rich find in saving their souls, and had told them that the way to salvation lay in the willingness to renounce all things to follow Him. At this, Peter broke in with the question, "Behold, we have left all and followed thee; what then shall we have?"

Hardly anything in the Gospel text shows the delightful simplicity of the lovable Peter in a clearer light. All that he had left was a fishing boat or two, and some nets that needed mending, yet Our Lord answered him as though this rough-handed fisherman had abdicated a kingdom to become an Apostle. "Life everlasting" was the promise made by Jesus to those souls who generously choose poverty and subjection in this world, that they may more easily arrive at the glories of the everlasting Kingdom.

The parable of the workers in the vineyard which follows has occasioned some difference of opinion. This difference, however, circles about certain phrases in the story, rather than about its fundamental meaning. To all the workers, the same wage was given, although some came early in the morning, and others just before darkness fell. This occasioned some murmuring, which the master of the vineyard rebuked by reminding them that since he had carried out his contract with everyone of them, no injustice had been done. "Even so the last shall be first, and the first last," Our Lord concluded, "for many are called, but few are chosen."

These last words were once used by zealous shepherds of souls to prove that few of the children of Adam would enter into the eternal Kingdom of God. Those whose heads are powdered by the dust of the long road that is now drawing near the gate of eternity, will remember how often these words were quoted to stress some very useful mission-sermon on Hell. But there is little reason to believe that Our Lord was here speaking of the comparative number of the saved and the lost. He was, rather, referring to the invitation extended to the Jews, so few of whom, alas, left the market-place for the vineyard.

But apart from all controversies, there is a wealth of instruction and of warning in this parable. Some of us came to the vineyard at an early hour, but are we good workers? Are we living up to the terms of the contract which we accepted at our baptism? It may be our habit to slip away for a nap in the shade now and then, or to lose time in criticizing the young workers who have just been hired, or to think that because we are now old we need not be diligent about the business of our salvation. That is a perilous thought. We have been called, but with Saint Peter, we must now, by our untiring devotion, make our calling and election sure.

LITERATURE AND ARTS

MY PERSONAL PIQUE AT PERFUME

RAYMOND A. GRADY

TODAY, in spite of a blustering snow storm that blocked the streets, Spring was in the air. It was not that the first robin had been sighted by the oldest inhabitant; nor was it that bock beer had made a welcome re-appearance; nor was the scent of flowers prevalent. It was just an elusive, intangible, impalpable something which gave assurance that Spring is eyeing our city fondly.

I mentioned something of this to our Spar, and she said that she was never sure of Spring until she could smell lilacs. From that, the talk drifted into smells, scents, odors and aromas.

I said that my top favorite among all smells is the one given off by new rubbers and overshoes. I said that my earliest recollection, practically, was of taking a pair of rubbers to bed with me so that I could smell them while sleeping. Our Chief Warrant, a country lad, allowed that we could give him new mown hay; he went on to make large, biased claims for the scent of hayfields at dusk. A Lieutenant (j.g.) said that he would take fresh-sawn lumber. He had been raised near a lumber yard and grew nostalgic and benevolent whenever he caught the odor of spruce boards. A Two-and-a-half Striper settled it as far as we were concerned, outranking us as he does, by saying that the odor of burning leaves in the autumn is the one thing that makes life worth living. He conveyed the idea that this was an order. So we agreed, smilingly, but unwillingly.

After the Two-and-a-half Striper had gone, the Spar sniffed and said she still would prefer some Chanel, Number Thirteen. She explained to me that it was a perfume; she said gentlemen preferred it. Then she said that officers and gentlemen, with a heavy accent on the "gentlemen," did not use that kind of talk before girls, even if the girls had been compelled by the demands of war to doff their *débutante robes et manteaux* and work with their hands so that Hitler might be defeated. Then, woman-like, she asked me if I had been swearing about perfume, or about burning leaves. I did not tell her. I apologized and walked away. How make a girl understand my feelings about perfume?

There was a time, mark you, in 1892, when I thought the odor of the Larkin Company *Attar d'Amour* emanating from the ten-year-old, pig-tailed blonde next door was nothing but a forescent

of Heaven. But those days are gone. I am old. Old. And the blonde had freckles, I remember now. Until 1940 I had no real feeling about perfume. I knew there was such a thing. I knew women spent large fortunes for small bottles of it. I knew it was rubbed behind the feminine ear before visiting the neighborhood movie. But I had no experience with it. I got experience in 1940.

In that year we had newly moved to this city; we were unknown and hence highly suspect to the old settlers, some of whom had lived here, man and boy, for five or six years. We were on our best behavior, putting on airs to convince chance observers that we were not of the *hoi-polloi*. It was an effort, but with the future of the flock in mind, I entered into the spirit of the deception.

Our first real chance to create an impression came when we decided that we would all go to Midnight Mass together on Christmas Eve. We had our new fur coats, our new winter hats and/or kerchiefs. We had gloves, which would be removed at the right time to display our rings. We carried Missals ostentatiously. We were sitting on top of the world . . . until we saw Father. He was clothed adequately so that no streptococcus could get down among his bronnikles; he did have on an old hat, but that could be left in the car; his overcoat was not exactly *de rigueur*, but that could be carried nonchalantly, folded inside out on the arm, as he left the car. His suit, thank Heaven, was new enough.

So we were all ready, until it was discovered that Father was smoking that old pipe, and the pipe would, indubitably, undo all our hard work. After a half hour of heated argument, Father agreed to leave it home. There was a sigh of relief audible then, until someone remembered that the odor of that pipe would still hang around Father like a pall, as it had for the last fifty years. That baffled us for a while, until someone mentioned a spray of perfume as a counter-irritant. . . . So one of the flock brought in a bottle of perfume and shook it toward Father. Unfortunately the stopper came out, and that is how I happened to be deluged with a half pint of *Eau de Violence*. I immediately said that I could go to a later Mass, but I was outvoted. Would I allow mother and the girls to go to Mass without male protection? Would I let

strangers think mother had married a heathen? Had I no feeling for the family? . . . Yes, I went.

We arrived late enough so that the church was well filled, though Mass had not begun. We were forced to separate and take seats where we could find them. I found myself seated next to a burly Italian with a Mussolinian jaw. An Italian who seemed indignant about something. An Italian who allowed me entrance to the pew only grudgingly. He had three *bambinos* in the seat in front of us, and his Uncle Mafia was sitting behind us.

As the outdoor air wore off me, I could see that Garibaldi was bothered about something. He peered this way and that. Finally he elevated his nose and sniffed. He was apparently part bloodhound, because he finally tracked down the aroma which bothered him. A look of incredulity appeared on his face, and he turned for a consultation with Uncle Mafia. The latter sniffed thoroughly and seemingly verified the suspicions of his nephew. But desiring to be fair, the *bambinos* were appealed to. They frankly turned around and smelled me.

By that time people farther away were beginning to wonder. Heads were turned, and once it was seen that Gandolfo, or Guglielmo, had cornered the odor, I could see mothers nudging fathers; fathers looked at me unbelievably. When the Offertory collection was taken up, I fancied a look on the face of the Curate.

It was a Solemn High Mass and it lasted, with the sermon, a good two hours. Missals were early abandoned to right and left; beads were pocketed, and I could almost hear a universal sigh of "*Libera nos, Domine!*"

The Mass was over, at long last, and I was free to sneak out to the car. But I was to bear an added cross. For one of the flock had seen the V-shaped depression centering around me, and reported that I had done something to disgrace all hands. It was unanimously agreed that I was unbelievable, if not impossible. Nobody would believe my story that the perfume had caused the trouble. No two could agree what my overt act had been, but there was accord as to the fact that I must have done something.

The impression I made has been worn away, little by little, by a passionate devotion to whist parties, church suppers, etc., on the part of the family, but even now I hardly dare go back to that church. For I think people are looking at me rather closely, and no later than last Sunday I am almost certain I detected a neighbor sniffing at me. It could have been a cold, yes. Perhaps I am too touchy and imaginative. But I don't like it.

So I did not explain to our Spar what caused my explosive profanity. She will get over it some time. Or maybe she will be transferred. She *will* be transferred if I can wangle it. She doesn't like Maine, anyway.

But if she ever mentions perfume to me again, she had better not be in my line of fire. I can stand just so much, and in the matter of perfume I have reached, and long since passed, the saturation point.

IN PRAISE OF THE WHODUNIT

ALMOST alone amongst literary *genres*, the detective story holds the fort of Reason, Democracy and Form.

Consider the ordinary romantic tale. If some solid, practical fellow would just get the hero and the heroine together in the first chapter, bang their heads together, and tell them not to be such qualified fools, the story would be over there and then. One blast of reason in the opening pages would stop the characters cold in their search for an author, and they would all live happily ever after, except perhaps the author.

Reason, cold unsentimental reason, is the very foundation of the detective story. With the aid of mathematics, physics, chemistry and, if necessary, a spot of ethnology or the primitive Maya culture, the villain puts his victim on the spot marked by the mathematical X, constructs his alibi, and goes off, probably to afternoon tea with the detective. The detective stirs up the mixture as before, throws in a few incunabula and his collection of Currier and Ives, and explains the whole plot between the acts of *Tristan and Isolde*. There is no sentiment wasted. It is the play of mind against mind. It is the clash of pure intelligences, limited only by the inevitable conditions of human frailty. The tragic hero has his flaw; the murderer makes the tiny, fatal miscalculation.

Where else could the detective story flourish but in a democracy? Imagine, if you can, the Chief of the Gestapo holding up an arrest until he had enough evidence to go before a jury. Of course, you first have to imagine the jury. Again, what other literary form so depends upon the essential equality of men and the sanctity of human life? Be the body that of a millionaire or a hobo, pillar of the state or a public enemy, the police are interested, and the case is not closed until the slayer is run down.

Literary form is finding its last sanctuary in the detective story. As novels and poems become more amorphous—enveloping at once both *Finnegans Wake* and *Gone with the Wind*—the crime writers crystallize and define their technique. You cannot just sit down and write a detective story. It has its laws, compared to which, those of the Medes and Persians were as the latest variation on the air-raid signal. It is no job for the amateur or dilettante. The detective-story writer must be a master of his highly technical craft.

Let it be admitted, however, that there is one shattering exception to the rules. Springing full-born from the leisure time of a young doctor, Sherlock Holmes has held the world in fee for more than half a century. By every modern criterion the Holmes stories are amateurish and ill-constructed. But Holmes goes his way unperturbed. Others abide our question, he is free. Others must live by logic and science and the little grey cells; Holmes just eliminates the impossible, touches lightly on the grosser defects of the police theory, and reaches for the hypodermic, murmuring "Elementary."

C. K.

BOOKS

PEACE-PLAN SHELF

NATIONAL PATRIOTISM IN PAPAL TEACHING. By John J. Wright. The Stratford Company, Boston.

IN the world of books, as in the world of men, exceptions to the normal, pedestrian stature are relatively rare. But occasionally a giant appears. Such a book is Father Wright's masterly exposition of the Papal mind on patriotism and allied topics. Beginning quietly and unostentatiously, the work marshals correlated truths and builds up symphonically to conclusions which are as inescapable as they are profound.

Father Wright first vindicates the controverted primacy of personality, shows the common parentage of man and goes on to discuss and clarify such nebular notions as "fatherland" and "nation." He pauses to refute the modern distortions of these concepts and, having thus cleared the ground, erects a true definition of patriotism. Its form and function determined, he delineates the intranational and international obligations which proceed from it and, in the doing, faces courageously some of the most vexing problems of our time. Divided into three parts, the book gathers up its findings under several headings in the third section. There it faces squarely the involved tangle of bad history, bad philosophy and bad theology which is modern nationalism, and unravels it not only satisfactorily but triumphantly.

The architectonic build of the book enables the reader to proceed by slow stages, fully aware of the thought process and progress at any given moment. Amply documented, equipped with a splendid index, written in serene and polished prose, this is a learned work which all can profitably read. It should be required reading for all students of government, for diplomats, and for peace planners. In a clamor of hate-mongers, doctrinaires and simple unvarnished charlatans, it is a pleasure and a great help to find a book which speaks with such urbane erudition and unhurried authority.

Father Wright's is a mind which specialization has neither stifled nor narrowed. It is broad, cultivated, humanistic in the best sense of that haggard word. It enriches flat doctrine with the lights and shadows of illuminating culture.

WILLIAM A. DONAGHY

SOME SOCIALISM INEVITABLE?

CAPITALISM, SOCIALISM AND DEMOCRACY. By Joseph A. Schumpeter. Harper and Bros. \$3.50

AS his many friends and admirers would confidently expect, Professor Schumpeter has written a book of both strength and brilliance. To those already familiar with the ways of this subtle but sinewy mind and its previous contributions to economics, the book will be a useful expression of his views and a notable aid in their own thinking about the powerful and complex cross-currents the post-war world must face. The reason for the book is that the author believes that Socialism is inevitable, but that neither the Marxian nor the popular concepts of either Socialism or its inevitability are tenable.

Capitalism, in the author's opinion, will not survive because the motive force of early bourgeois capitalism is gone. The system will go down exhausted from within and overwhelmed by its own suicidal successes. As the "entrepreneurial" function (which consists in "getting things done" and has been analyzed better by Schumpeter than by any other economist) becomes wholly successful in any given instance, the drive is lost in that instance. As similar successes appear in wider and wider

fields, the personal impulse of the business innovator becomes of diminishing importance in society.

Technological progress is necessarily becoming the business of teams of trained specialists who turn out what is required and make it work in predictable ways. . . . Thus, economic progress tends to become depersonalized and automatized. Bureau and committee work tends to replace individual action.

The corporation socializes the bourgeoisie, and property in these large units does not call forth the moral allegiance of the small business or personal holdings.

To the question "Will Socialism work?" Professor Schumpeter answers an unqualified, "Yes." If giant corporations can be run efficiently by committees of bureaucratized bourgeoisie who have little personal property at stake, so can the general economy. And on the author's definition, this is socialism:

An institutional pattern in which the control over means of production and over production itself is vested with a central authority—or, as we may say, in which, as a matter of principle, the economic affairs of society belong to the public and not the private sphere."

Three things need to be observed. This definition includes all those things, some good, some very bad, which Socialists bundle under the words *Fascism* and loathe with a mighty loathing. Second, there is question of control, not of ownership. Third, it is implied that the public and private sphere, that is, the social and personal aspects of human nature, can be adequately separated.

Professor Mises' acute theoretical objections to a socialist economy are reviewed and found to be formidable but not insuperable. The conclusion is that there is no compelling reason why Socialism, as defined, will not work.

The problem, then, is not so much what you mean by Socialism as what you mean by saying it "works." We turn then to the question of democracy. Can Socialism, as defined, flourish in any democratic *milieu*? Despite his apparently severe treatment of seventeenth-century liberals and their sixteenth-century Divine-right predecessors, Professor Schumpeter really lets them off rather lightly. He rightly rejects the "classical" theory of democracy and comes up with another theory which is practically an economically oriented *doctrina recen-tiorum*, "the latest word."

Professor Schumpeter is one of the few really consistent positive scientists. Because adherence to definition is such a rare performance today, people will have him saying things he did not. Making the rational and the material coextensive, and the intelligible and magic coextensive, is a procedure to which the author may adhere but few readers will. "Force" in the physicists' sense is not what most people think of as magic. The resulting confusion will not be the author's fault. But the incautious reader will be overwhelmed by the range of sciences, languages and periods covered, and will not handle them as consistently as does the author. There are many neat points made in passing; for example, a weakness of the Center-Socialist alliance in Germany was that it left no comfortable spot for the non-Catholic, non-Socialist interested in the labor movement.

Professor Schumpeter has well analyzed the disintegration of liberalism for lack of a cohesive political, social or economic principle. Its oblique successes have shown the possibilities of bureaucratic control. Socialism (as defined) is, therefore, practicable and, in the circumstances, inevitable. BERNARD W. DEMPSEY, S.J.

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AMERICA IN CHICAGO, ILLINOIS

Truly, and partly because I was out of town, I missed your "inspirational" suggestion regarding Public Library subscriptions. I have long thought of such avenues of circulation for my favorite Weekly, but, someone said, whether Swift or Addison or Steele, I know not: "Procrastination is ever the thief of time," and I did not act on my own idea.

Please enter one subscription for *America* to Chicago Public Library, Branch 45, Chicago, Ill. Send the bill for one year to me.—(Tim. Ryan)

AMERICA IN WALTHAM, MASSACHUSETTS

I am writing to you for the first time, although I have been a reader of your splendid Review for many years, and what prompted me to do so was the reading of the plea entitled, *Your Public Library Versus America*.

Now I cannot advise you that you are to receive a new subscription or even a renewal at this time, but I have reason to believe that as a result of my action your magazine is once more in the magazine racks of our local public library. Some months ago I noted that *America*, as well as several other Catholic periodicals, were no longer to be had, and upon inquiry of the librarian I learned that the subscriptions had expired and no one seemed able to inform me whether they would be renewed.

Knowing that our Pastor was on the board of trustees of the public library, I brought the matter to his attention, and from him I learned that city funds may not be used for the payment of subscriptions to religious publications, and that these had been donated by some person or organization. Later, I found to my pleasure that *America* as well as the other Catholic periodicals were again in the racks for the use of readers like myself, so I believe we can thank our kind Pastor for their return.

I mention this only to show that at least one of your readers has been sufficiently interested to restore *America* to circulation in a public library.—(Frank P. Griffin)

(An autographed copy of "Shining in Darkness" is being sent to each Actionist, for donation to the Public Library or for personal use.)

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CRADLE OF COOPERATIVES

NOVA SCOTIA. By Leo R. Ward. Sheed and Ward. \$2.50

THE cause of cooperation is certainly being well served by good writing. The latest to lend his talents to a vivid picture of the movement in Nova Scotia is the author of *God in an Irish Kitchen* and *Holding up the Hills*, and he makes a goodly addition to the company of Paddy the Cope, Dr. Coady, Bertram Fowler and other co-operators.

His approach is in some ways different from that of the others who have written on the subject. He presents it mostly through the rich, simple talk of the "little men" who make up the movement. Of course, anyone who writes about cooperatives must take much of his telling from the lips of the little men, but Father Ward becomes so much their voice that his own style, even when he is not quoting, has their authentic richness, their conciseness and close-to-earthness.

Somehow or other, it's the sort of book that you read with a paper and pencil beside you. There are so many grand phrases you want to write down and remember. "We have not paid enough attention to the ideas of poor people," says somebody or other in the book; "we take only the ideas of lawyers and priests and doctors and rich men." Or again, "Poor people begin to get confidence from owning and doing; they begin to be persons exercising freedom." "Charity," says another sage, "is not the only thing that begins at home; so does cooking and the raising of pork and the baking of beans." "The great problem is not to save the people but to get them to save themselves."

After a while, as you read, you put the pencil down, push back the paper and start to think. These "little men" to whom the author gives such happy introductions have in their own environment solved problems that still baffle the experts. The story of every little village, of every new credit union, of every struggling co-op is thrilling. And yet, each story is the same—poor people, uneducated people, exploited people, solving their own problems through study, energy and cooperation.

Father Ward, of course, has in mind a third step and you naturally come to it, while you think. How about doing likewise? It may be that most of us have not known "that the elemental thing is faith in men." Or perhaps "we think cooperation's just handling peas and beans and bologna over the counter. It's a spirit; that's the most important thing about it."

It's easy enough to push back a book and think. It's a bit more difficult to push back a chair and get to work, "to teach people to learn to do things, but, my God, man, if you don't do that what good are you?"

JOHN P. DELANEY

MEN BEFORE ADAM. By Anne Terry White. Random House. \$2.50

LOST WORLDS, written by the same author, was proclaimed the romance of archeology. The present volume might well be called the romance of anthropology, though the title itself is pure romancing.

Certainly the author knows the art of making fossil bones and implements of stone tell live tales. And in this book they tell an epic of human origins and craftsmanship. Added interest is created by linking this epic with the lives of the discoverers of these fossils and their struggles to win acceptance for their finds.

Darwin is the hero of the first part of the book. There follow some racy chapters on some of the fossil men. They all rise, in what bones remain to them, to witness to the hoary antiquity of man. The recapitulation of the evidence is far from complete and may thus deceive the uninitiated. The succeeding chapters relate the difficulties encountered by the pioneer prehistoric archeologists in establishing their claims. These prehistoric tools, with all their evidence of not a mean I.Q. for our Stone Age ancestors, have always seemed to me to be inconsistent with the caricatures of their fashioners, as featured in this book and perpetrated by tendentious enthusiasts. In this era of priorities, we ought to insist

that a century before Boucher de Perthes battled for the true interpretation of Stone Age tools, Père François Lafitau, S.J. published a book in Paris, in 1724, in which he established the parallel between the French Stone Age tools and the implements he observed in the hands of his Iroquois neophytes in New France.

The author's penchant for pummeling the clergy for their obscurantist attitudes towards the findings of the new science of anthropology seems unwarranted in view of the fact that she cites some very respectable names in science that were listed on the same side. It is easy to understand the almost universal attitude of scientists today in their espousal of the dogma of evolution. Intelligible, too, is the wishful attitude that human evolution must have taken place. But I wonder how many competent scientists would let themselves out on a limb, as the author does, when she categorically asserts that human evolution from animal ancestors "has been proved to the hilt"?

HUGH J. BIHLER

THE TWILIGHT OF CAPITALISM AND THE WAR. By Walter John Marx. B. Herder Book Co. \$2.75

BY Capitalism, Professor Marx means an economic order dominated by large-scale industrial enterprise conducted primarily for private profit—in a word, the system under which we lived until Pearl Harbor forced the regimentation of American economy. This system the author hates from the bottom of his soul, and he chronicles its rise and development and predicts its approaching dissolution with a gusto that will disturb certain influential groups in our population.

Written for the average intelligent reader, this book can best be described as an able and non-technical summary of the growing body of anti-capitalist literature. It has the virtues of popular writing—clarity, directness, pungency—and also some of the defects. Certain disputed points, such as the disappearance of investment opportunity, are presented with misleading certainty; and other questions, of their very nature exceedingly complicated, are treated much too simply and briefly. In this class might be mentioned the distribution of income in a capitalist economy.

Indeed, to this reviewer the strongest anti-capitalist arguments in the book are derived from politics rather than from economics. The vanishing opportunity of workers to pass to the ranks of management or to set up in business for themselves does seem to be leading to a stratification of classes. If this development continues, it is not improbable that one of two things may happen: either the dispossessed masses will vote to expropriate the possessors, or the masses themselves will lose their political rights.

Furthermore, the growth of mammoth industrial units almost forces an ever-increasing measure of Government control, since huge concentrations of industrial or financial power cannot, in a democracy, safely be left without social control. That involves, in the present disintegrated condition of society, what economists would call State Socialism.

Professor Marx does not expect any loosening of the present tight controls after the war. The trend, indeed, is toward ever-wider Government controls. But Professor Marx is no Marxist. He believes that free men can, if they have courage and so desire, reverse what to a materialist seems irreversible. Only he doubts whether the present generation of Americans has either the courage or the desire to fight for an economic system consonant with man's dignity and geared to supply his needs.

BENJAMIN L. MASSE

BERNARD W. DEMPSEY, S.J., professor of Economics at St. Louis University, studied under Professor Schumpeter at Harvard.

JOHN P. DELANEY is Director of the Institute of Social Order in New York. Cooperatives occupy no little part of the Institute's time and study.

HUGH J. BIHLER is professor of psychology at Woodstock College, Woodstock, Md. He did his graduate study in Vienna.

"This Publishing Business"

THE QUERY ABOUT CONSTANTINE

A catholic who does not know his Church's past is like an American who does not know his country's past. In neither capacity is a man expected to be a specialist, but he should have a general notion of such notable Catholics as Athanasius and Ambrose and Augustine and Alcuin and Abelard and Aquinas (to get no further than the start of the alphabet), just as he has of Franklin and Jefferson and Washington and Lincoln and Stonewall Jackson and Grover Cleveland.

The Church has the longer history, and one cannot enter into the whole of that heritage in one act. But the aim should be to have the sort of familiarity with the Church's history that we have with our own hometown: the centuries should be known like streets—we would not know all about all of them, some would be better known than others, but each should have its own distinct place and shape for us, and each its outstanding men known to us like our town's monuments. That is a masterable minimum. Less than that would verge on the meagre.

This minimum is aimed at in the Tutorial Masterpiece Series of which we will write soon in these columns. For those who are not prepared to embark on that series the minimum is still necessary. Now one must begin somewhere: preferably by picking out key figures, grasping what they stand for and working backward and forward from them. One could hardly start better than with the Emperor Constantine, of whom Lloyd Holsapple (Professor of Classics at Manhattanville) has made the first full-length portrait in English to be written by a co-religionist of Constantine!

He was an incredible man. He was incredible in himself—consider him presiding at the Council of Nicea, kissing the empty eye socket of a Bishop whose eye had been torn out by pagan persecutors, then going on to Rome to murder his wife and son. But he was still more incredible in the effect of his reign upon all future ages—we are still benefiting from his wisdom and paying for his mistakes.

His conversion brought almost more problems to the Church than it solved: if you had asked St. Athanasius, for instance, whether Constantine's conversion was a blessing or a misfortune for the Church, I wonder what he would have answered! The difficulty—for the Emperor as well as the Church—was that he was the first Christian Caesar. As such he was faced with new problems—the problem of being temporal lord of a Church of which he was a spiritual subject. No one had ever been in that position before. He had no one else's solutions to guide him or mistakes to warn him.

That was his end of the problem: but the Christian body was equally troubled. When Caesar was a pagan, the situation was simple. He persecuted. One resisted. Very unpleasant, but not at all complicated. But when Caesar was a Christian: he put pressure on the Church: what were the Christian Caesar's rights? It was very complicated—and as it turned out very unpleasant too.

No heresy could ever be settled finally now; for the heretic had, what no previous heretic had ever had, a Christian Caesar to appeal to against the Church. And to make the complication finally hellish, there emerged a figure as new as the Christian Caesar and destined to be as permanent—the Court prelate. Eusebius was to show the way to a long line of ecclesiastics who were politicians primarily and found their profit in the ruler's favor.

The problems all this raised have been with the Church ever since: from Constantine to Hitler the pattern has recurred. It is fascinating to study it here in its first weaving. And remember—this is only one of the questions raised by Constantine and still troubling us. FJS

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MUSIC

RECORDINGS. When Borodin wrote his Second Sym-
phony in B Minor, (recorded by Albert Coates and the
London Symphony Orchestra—Victor M-113) he was
haunted by a picture of feudal Russia, and tried to write
his feelings into the music of this great symphonic work.
All four movements are rich in contrast, an orchestral
flame that blazes in a wealth of melody of an Eastern
cast, and subsides to a rich reflection of what has
gone before, the ancient glory that was once Holy
Russia.

For this work, Borodin chose a model that compelled
his native impulses to fit a strict symphonic form. He
treats this model with respect, and at the same time
ingeniously uses a big orchestra to employ Asiatic melo-
dies and Tartar rhythm with typical Oriental lavish-
ness.

Finishing the symphony in 1877, he hoped that he had
painted a true tone picture. In the first movement, he
portrayed a scene of the gatherings of the ancient Rus-
sian princes. He hoped his friends would approve of
the plaintive oboe solo that he had introduced in the
brilliant *Scherzo* in F Major, in the midst of a shim-
mering *prestissimo* made up of rapid single notes in the
horns, and dazzling outbursts of *pizzicato* passages in
the strings. He wanted to recall the Slavic troubadour
songs in the slow third movement, and in the *Finale*,
to convey the impression of a limpid bamboo flute sound-
ing against the rejoicing of a happy crowd at the ban-
quet of the heroes.

Those who are of the opinion that Russian music is
the product of gloomy souls should listen carefully to
this composition, which is the most vital symphony to
come out of the Russian nationalist group, which in-
cluded the famous five, Balakirev, Cui, Moussorgsky,
Rimsky-Korsakov and Borodin. Soon after the sym-
phony was completed, Borodin visited Liszt and asked
him to judge his new work. Liszt was delighted with
it and advised him to alter nothing, and to pay no at-
tention to anyone who found it "strange." He said: "You
Russians have a quick and brisk talent within you;
the future belongs to you."

For six years Borodin lingered over the composition
of this highly original symphony. He was a man of
two definite vocations, each of which laid importunate
claim to his time and energy. As a research chemist in
the medical field, he earned only a bare living but one
that he could not have made from his musical composi-
tion. Lectures, examinations, meetings and laboratory
work kept him so occupied that whole months would
pass and he would not find the leisure to withdraw him-
self and compose the masterworks of which he was so
capable. Part of his summers were given over to crea-
tive work, but in the winter time he could compose only
if he had to stay at home because of illness. His friends,
reversing the usual custom, would never say to Borodin:
"I hope you are well," but "I hope you are ill."

Soon after the completion of the Second Symphony,
it was played under Edouard Napravnik's direction in
Leningrad. Parts of the symphony were too heavily or-
chestrated, making it impossible for this conductor to
give due rhythmical justice to the work. Rimsky-Kors-
akov talked and guided Borodin into making certain
changes in the orchestration; the *Scherzo* was consid-
erably lightened, and the symphony was performed
again, and met with great success under the leadership
of Borodin's friend, Rimsky-Korsakov, during the season
of 1878-79.

Since its first performance in America at Cincinnati
in 1898, it has since become extremely popular, and has
been programmed, with great success, by the leading
symphonic organizations in many places throughout the
country.

ANNABEL COMFORT

THEATRE

COUNTERATTACK. It looks, as I write, as if Margaret Webster had brought *Counterattack* safely through its birth pains and felt that she could leave it for a little jaunt into the hinterlands. Certainly, the play she directed and sponsored with Lee Sabinson is going on for the present and Miss Webster is going off—though only, we are told, for a brief lecture jaunt. In the interval it is hoped that the new offering at the Windsor Theatre, adapted by Janet and Philip Stevenson from a Russian war drama, will put up a lusty fight for existence.

There are several points against it. One is that *Counterattack* is depressing—and New York audiences increasingly demand amusement. On the other hand it has a happy ending, though that sometimes seems long in coming, and it has pretty continuous action and suspense. It is directed and acted to perfection by a company including Morris Carnovsky, Barbara O'Neil and Martin Wolfson. But the scene and characters never change and it is hard to introduce much novelty.

Nevertheless, the story has some good thrills. Two members of the Russian army for three days are holding at bay half a dozen Nazi soldiers in a caved-in dug-out in which all are imprisoned. Carnovsky, as the sergeant leader of the two Russians, gives a performance theatregoers will not soon forget. His fellow soldier is wounded, and the sergeant is on incessant guard without sleep. His acting of the scenes in which he is threatened with complete nervous breakdown is something every lover of fine acting should see. He is a Russian soldier who has reached his limit of physical endurance. He is half crazed by suffering, but his heart and soul reject surrender while life lasts. The Nazi prisoners repeatedly try to kill or outwit him. They are, with one exception, what we have learned to think them. The German nurse, played by Miss O'Neil, is not given as big a role as such a play calls for, but she is simple and convincing. As to the audience, its response is sympathetic and interested. It even cries out to warn a player of an unseen assailant near him.

Martin Wolfson is good as the one German with redeeming points of character, and Sam Wanamaker is convincing as the wounded young Russian. It is not easy to provide suspense against a setting and situation which remain unchanged throughout the action of a play, and some of the talk should be cut out. But the play comes very near being a piece of work one can neither reject nor forget.

THE BARBER HAD TWO SONS. Blanche Yurka is a fine actress who has been away from us too long. She deserves and should have had a thoroughly good play for her return. But *The Barber Had Two Sons* is merely another of those well meaning and uneven pieces of work of which we have had so many. Written by Thomas Duggan and James Hogan, and produced by Jess Smith at the Playhouse, it starts out with a fine first act, goes on with one that can't get by, and ends with a climax that simply does not give us the thrill we have been waiting for. It has a situation that should be dramatic, and yet oddly fails to be.

Even the Germans, who have been very unpleasant to the woman barber of the occupied Norwegian town, seem to have lost interest. The death of her favorite son, a most unpleasant person, moves no one except his mother. No doubt that is the explanation of the play's lack of appeal. We can't take it very seriously, because almost none of the leading characters, except the barber herself, seems really alive after the good first act. What happens to them later simply does not matter. There is nothing even Miss Yurka can do except to be philosophic and find another play, the next time a good one!

ELIZABETH JORDAN

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FILMS

THE AMAZING MRS. HOLLIDAY. Seeing Deanna Durbin in this new comedy makes one terribly aware that she has been away from the screen too long. Her effervescent charm and her beautiful voice are gifts to rave over, and cinema audiences cannot be blamed for wishing to enjoy them more often. However, we are grateful for lovely Miss Durbin and for her newest venture which reveals that though she is endowed with more mature talents, she is the same ingratiating person who captured moviedom's fancy in *Three Smart Girls*. Laughter and tears follow each other in quick succession when the daughter of a missionary in China takes upon herself the responsibility of transporting nine tiny refugees to the United States. Bereft, by a torpedo in mid-Pacific, of the assistance promised by a wealthy ship-builder, the girl goes to his family in San Francisco for help. She is mistaken for the Commodore's widow, whereupon many amusing, sometimes embarrassing complications pile up before the happy ending arrives in the person of the supposed husband's grandson. There are tugs at the heartstrings as the small waifs from war-torn China establish a new life on our shores, for the nine little actors are most realistic and appealing. Bruce Manning has done a most creditable job in directing the poignant story and high-lighting the gay moments of the piece. An outstandingly fine cast including Barry Fitzgerald, Edmond O'Brien and Arthur Treacher supports the star. Happily, Miss Durbin has been permitted to sing several selections. Here is something for the whole family to plan to see. (Universal)

YOUNG AND WILLING. A few seasons ago, the New York stage presented *Out of the Frying Pan*, a play that was questionable in its taste and conventions. Now a screen version built around the same cheap situations is being foisted on the moviegoing public. According to the unconventional tale, six young people, three girls and three boys, come to the city to start a theatrical career. They take a remodeled apartment together while trying to get jobs on Broadway and agree to keep their relationships purely platonic. Neither their professional nor their private lives go according to schedule. Some of the happenings are amusing but unfortunately the production must be rated as *objectionable* because of suggestive lines and implications. The cast includes William Holden, Susan Hayward, Eddie Bracken and Robert Benchley. (United Artists)

TWO WEEKS TO LIVE. Though this is perfectly harmless family entertainment, recommendation of its merits is reserved strictly for Lum and Abner fans. Before going to Chicago to take over a railroad which he has inherited, Abner sells shares of its stock to his neighbors. To his horror, he learns that the railroad is defunct, and soon afterwards has an accident which leads his doctor to tell him that he has just two weeks to live. Of course everything works out happily, including the fact that the fatal medical diagnosis belonged to somebody else. The slow pace and the unbelievable situations will satisfy only admirers of the radio comedy team. (RKO)

RHYTHM OF THE ISLANDS. Every now and then a new low in nonsensical plots seems to come out of Hollywood. The current prize goes to this offering. A mixup of cannibals and tourists on a South Seas Island is the background for a ridiculous story. There is an amazing tangle of circumstances but none of them is worth the effort of unraveling. Allan Jones, Jane Frazer and Andy Devine do as well as can be expected. Adults forced to take this with a double feature may find a few laughs scattered about. (Universal)

MARY SHERIDAN

CORRESPONDENCE

NOTES ON A BLUEPRINT

EDITOR: Father Parsons' thoughtful "Blueprint for Catholics" (January 2, 1943) leaves me a little puzzled. "Political conformism," he says, "springs from the fallacy that somewhere, somehow, the interests of the Church depend on a particular political situation."

The line taken in the article might imply that the Church can manage quite well under any political situation whatsoever. Linking Her interests in any way to a particular regime is a fallacy.

This concept seems to me to contain only a half-truth. The Church can manage under any political situation which is tolerably good. She fares very ill under one which is intolerably bad. Now where the concrete choice to be made is between a tolerably good regime and an intolerably bad one, it is surely no fallacy to support the former, precisely in the interests of the Church.

When a political crisis approaches in any society, three choices lie open: to return to the *status quo*, which preceded the crisis, to adopt perhaps far-reaching reforms by peaceful means, or to overturn the old and institute an entirely new regime by revolution. The mistake Catholics make, it seems to me, lies in identifying the interests of the Church with the old, and often outdated, political structure. They become stand-patters, when they should show themselves progressives.

Father Parsons, I dare say, would agree with this view. What he deprecates is the association of the welfare of the Church with a particular political regime—this and only this one. Father Parsons cannot mean that it makes no difference to the Church who governs the country, and how. It always makes some difference. The question to decide is whether at any time it makes so great a difference that the very safety and continued existence of the Church and Her institutions in a country depend on regime A rather than regime B or C gaining control. The notion that it really makes very little difference, if any, to the Church, who runs the country and how, has recently been stigmatized by no less a churchman than Cardinal Van Roey, the successor to Cardinal Mercier (cf. *AMERICA*, Dec. 19, 1942, page 284).

The proposition that "there is no possibility of mending our institutions until we have first brought about moral reforms," which Father Parsons disposed of as involving "social skepticism," likewise seems to have more truth in it than Father Parsons allowed.

New York

R. C. HARTNETT, S.J.

BULLETS OR BABIES?

EDITOR: It has now become unpatriotic to have children. So thinks Mrs. Edward K. McCagg, retiring president of the New York State Federation of Planned Parenthood. In an address given at the Federation's annual luncheon at the Waldorf Astoria, on January 27, Mrs. McCagg revealed that war plants were referring their women workers to birth-control centers.

Dr. Iago Galdston, secretary of the New York Academy of Medicine, who also spoke at the convention said: "Now, less than ever before, can we afford to suffer the disaster of criminal abortion, the sister-evil of unwanted pregnancies."

By what right do these officious busybodies claim to plan our most personal lives in the name of patriotism or economic convenience? They conveniently forget that the nation exists so that the family may bring up children in peace and with a reasonable degree of material comfort; so that both parents and children may work out their ultimate happiness.

One rather feels also that the owners of the war plants who have been referring their women workers to birth-control clinics are more concerned over the inconvenience of having to replace their temporarily incapacitated workers than over the future well-being of the race.

New York, N. Y.

MARIANE GERARD

BOOKS UNDER A BUSH

EDITOR: February is Catholic Press Month, given over to fostering good Catholic newspapers and periodicals and literature in general. And so it seems appropriate to ask, what about the Catholic libraries—the libraries connected with colleges and seminaries and universities? There must be valuable collections in many of these places, for some of them are old or comparatively old institutions, and consequently have accumulated not only worthwhile books but quantities of documents and pamphlets and data which, if their existence were made known, would prove very interesting to the historian or to the general student.

Do any of these libraries ever issue catalogs? If so, they should be advertised more widely than they are, to do the most good. We need to encourage our libraries, and they, in turn, should encourage and help study and research by publishing the lists of their literary and bookish treasures.

New York

T. RYERSON

DIRKSEN ON CONGRESS

EDITOR: To America and to Father Hartnett my appreciation for publicizing the proposals in the 77th and 78th Congress for staffing Congress that it might better discharge its constitutional responsibility.

Perhaps a word of clarification is in order.

The Constitution has entrusted to Congress the power of the purse. That Body must first authorize the raising of revenues or the borrowing of funds and the appropriation of such funds to carry out Government activity. Every department, bureau and agency in Government, with few exceptions, is the creature of Congress. Thus it is the legislative function to ordain and authorize Federal activities, create the vehicle to pursue such activities and provide necessary funds. Congress must, therefore, often delegate broad powers to such an agency.

It then becomes the responsibility of that same Congress, composed of elected representatives, to see that its intent is efficiently and economically carried out.

It is at this point that legislative weakness in modern government begins. Congress has no staff to explore an agency and determine in an expert, unbiased and non-partisan manner whether functions, such as price and rent control, rationing, farm security, fair labor standards, labor relations and a host of others are being efficaciously administered. It has no staff to determine whether the intent and demands of the law are being observed. It has no staff to determine whether agencies are overstaffed at the expense of the people. It has no mechanism to aid in supervising the powers which it has delegated to an Executive agency. It has no staff to aid in determining to what extent functions and activities are duplicated. Until Congress is so equipped, we shall continue to have an unsupervised bureaucratic wilderness.

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ties and the huge increase in expenditure, will persuade anyone of the necessity for better legislative equipment in the form of experts and advisers in adequately discharging its responsibility. I am happy to report that on January 25 the House will act on a proposal to supply the Appropriations Committee with necessary experts to study and examine the operations of Executive agencies. Congress is definitely on the march toward more efficient, more economical and better balanced government.

Finally let me observe that Congress should be equipped with more adequate research facilities in the preparation of legislation. If and when this basic two-fold program is carried out, it will mean more careful and thorough preparation of the laws which find their way to the statute books and a more careful supervision of the administration of those laws after they have been enacted.

Washington, D. C.

EVERETT M. DIRKSEN, M.C.

SISTER AND SAILOR

EDITOR: I want to congratulate you on printing in your January 30 issue of AMERICA that article on the Sister and the Sailor. It is a fine piece of work, all the better because its points are made by indirection.

New York

HORACE W. FOSTER

RADIO-ACTIVE CATHOLICS

EDITOR: *Ride the Ether Waves* is a swell article, and I heartily endorse everything Mr. Anderson has to say. It is a topic on which I have been talking for several years, for it has often infuriated me to listen to the way the subversive forces project their ideals across the air, while Catholic organizations sit back in a state that too often approaches apathy.

We have some good programs. We should have more. What I would like to see is a series of subtle, well-written, interesting dramatizations, sponsored by one of our great Catholic organizations. It might mean one less stained-glass window, but it would project Catholic philosophy in a way that would reach millions.

Washington, D. C.

COURTENAY SAVAGE

EDITOR: Mr. Floyd Anderson's article, *Ride the Ether Waves*, AMERICA, January 23, is both stimulating and provocative; stimulating, as it offers constructive criticism; provocative, as a challenge to greater Catholic activity in the use of the radio. For the benefit of AMERICA's readers, who may be planning to go on the air, the following information may be helpful.

One of the channels through which the Diocesan Library of Wilmington offers educational facilities is through the Catholic Forum of the Air heard every Sunday from 4:30-5:00 over station WDEL. For the past three years this local Catholic Hour has drawn from the reservoir of Catholic talent in Delaware. The speakers, men and women, are recruited from the college level and the professions. The Most Rev. Edmund J. Fitzmaurice, D.D., Bishop of Wilmington, opens the series with greetings on the Sunday between Christmas and New Year's.

While the speakers (all laymen) write their own scripts, no broadcast is given before the Diocesan Censor Librorum has examined it. Twice a month the radio class meets. The chairman presides and a regular procedure is followed. Doctors, lawyers, educators, business men, social-service workers, artists, musicians, including Negroes, attend the meetings. The entire year's schedule is mapped out on the basis of the liturgical cycle. Every type of presentation has been used. In the beginning, "live music" was provided, but circumstances have made it necessary to use transcriptions. The response from the radio audience (especially from Protestants) on the use of Latin chants has been very favorable.

The all-layman character of the personnel has solved

the problem of responsibility by throwing it, not on a member of the clergy, but on the coordinators, who must assume entire responsibility, and who, in collaboration with the librarian, do all the reference- and research-work in the preparation of the script. A complete outline of the course as given to date is filed with the librarian.

The Catholic Forum of the Air has taken initial steps toward the formation of a national association of Catholic radio broadcasters, with this Wilmington group as its nucleus. The merit of the plan is enhanced by its being organized on a Diocesan basis, with full Episcopal approbation. No charge is made for this weekly half-hour service.

Wilmington, Del.

MOTHER AGATHA, O.S.U.

ENGLISH COLLEGES

EDITOR: In the issue of AMERICA for January 30, under the caption—*Civics Class Reproved*, Mr. Henry Watts has some pungent and plausible observations on why English colleges are flourishing whereas many of the American colleges face a possible shut-down. I think there may be another reason for the phenomenon. It is this. At the Reformation the rich seized educational endowments and facilities and have since cut the poor (ninety per cent of the English) out of educational facilities. The rich own education in England. The rich also govern England. Why should the rich sacrifice their sons when so many Colonials are ready to pour out their plebeian blood for the mother country? The House of Commons is scarcely a plebeian body.

The jibe "then, too, there are no cow-colleges in that island" is a bit unkind. It reflects no credit on England that there are the same educational facilities (or less) now for the poor, than existed in the sixteenth century. Oxford and Cambridge provided for an England whose population was 4,000,000, and they still are quite sufficient for an England of 40,000,000. The reason is, as Mr. Chesterton says in *All Things Considered*, that Oxford and Cambridge are playgrounds of the rich. Since there are no more rich than there were when they looted the schools of England, they need no more than two playgrounds. The reason we have so many colleges, even what Mr. Watts calls "cow colleges," is that this country is run on a democratic idea while England is not. Chesterton says of the mass of Englishmen in *William Cobbett* (page 152): "But they are not citizens and do not want to be; they have hardly even heard of the word."

West Baden Springs, Ind. ALFRED G. BRICKEL, S.J.

EDITOR: Father Brickel has me completely on the carpet, because he speaks of the rich in England, a segment of English society with which I was totally unacquainted in the long-ago years when I was an English citizen and was going to English schools.

These same rich may own education: they may even govern England, for all I know. But the citizens of the self-governing Commonwealths are not customarily spoken of as "Colonials," and the casualty lists printed in the London *Times* somehow knock the stuffing out of Father Brickel's contention.

As to Mr. Chesterton, he studied at Saint Paul's School in London, which is not a school frequented by the proletarians. And regarding the House of Commons, perhaps Father Brickel has never heard of the English Labor Party, of Ramsay Macdonald, of Ernest Bevin, et al.

And, according to the *World Almanac* for 1943, there are eleven universities in England, four in Scotland, and one in Wales.

New York

HENRY WATTS

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)



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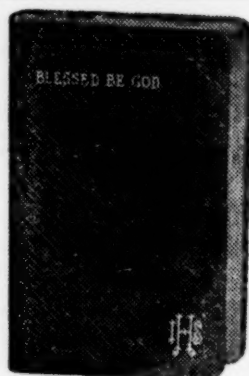
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PARADE

A STRANGE contrast presents itself to the view of all. . . . In spite of the terrible example afforded by France—an example of what happens to a nation infected with the birth-control virus—the Planned Parenthood people are still spreading the virus here. . . . On the other hand, the awesome example afforded by the Boston Coconut Grove night-club tragedy has prompted entertainment people throughout the nation to adopt measures designed to prevent repetitions of the catastrophe. . . . The collapse of a night club has frightened entertainment promoters everywhere. . . . The collapse of a nation has not frightened birth-control promoters anywhere. . . . The Planned Parenthood Federation of America (formerly the Birth Control Society) continues in active existence in spite of the terrifying effects which birth control produced in France. . . . But no entertainment people, following the terrifying effects of the Coconut Grove fire, have tried to start fires in other night clubs. . . . There is no Planned Pyres Federation of America. . . . No huge meetings addressed by celebrated university professors in which the promotion of holocausts is sedulously advocated. . . . No newspapers report:

Yesterday, Professor Cracker urged the annual meeting of the Planned Pyres Federation to seek legalization of holocausts and of clinics in which night-club and movie-house managers may be instructed how to set fires and start panics in their places of amusement. Professor Cracker said: "Many of the habitués of night clubs are playboys and play-girls—of no value to society. Many movie-goers are physically and economically underprivileged. These people are a drag on democracy. They pass on their handicaps to their descendants who also become a hindrance to democracy. They must be swept from the earth. What can so efficiently accomplish this as the planned holocaust?" Cries of "Nothing, nothing" interrupted the professor. Continuing, he said: "The holocausts should be spaced, lest a too rapid decline in population make our movement unpopular."

Even in this Godless modern world, we have no Planned Pyres Federation. . . . At least, not yet. . . . But we have an organization agitating feverishly all around us which presents some striking analogies to Planned Pyres. . . . Planned Pyres would constitute a grave offense against God Almighty. . . . Planned Parenthood (which means artificial birth control or, as George Bernard Shaw defined it, mutual masturbation) is a grave offense against God Almighty. . . . Planned Pyres would cause a substantial decline in population. . . . Planned Parenthood is causing a substantial decline in population. . . . On the other hand, the two differ in some respects. Planned Pyres would not deprive its victims of a chance for eternal life. . . . Planned Parenthood is depriving millions of potential human beings of such chance.

Analyzing the tragedy of France in *Life*, General Henri Honoré Giraud, now High Commissioner of French North Africa, said:

What are the causes of this unforeseeable crash, unheard of in the history of France? First, the primordial question, that of birth rate. France, even without the war, was on the slope of suicide. The family was disappearing to give place to couples without children. In the world's richest country, where the soil gives to anybody who wants to work it, the countryside was depopulating itself. . . . What did the school teach? . . . negation of everything spiritual, of everything Divine, of everything ideal. Atheism, if not proclaimed, was at least encouraged.

JOHN A. TOOMEY

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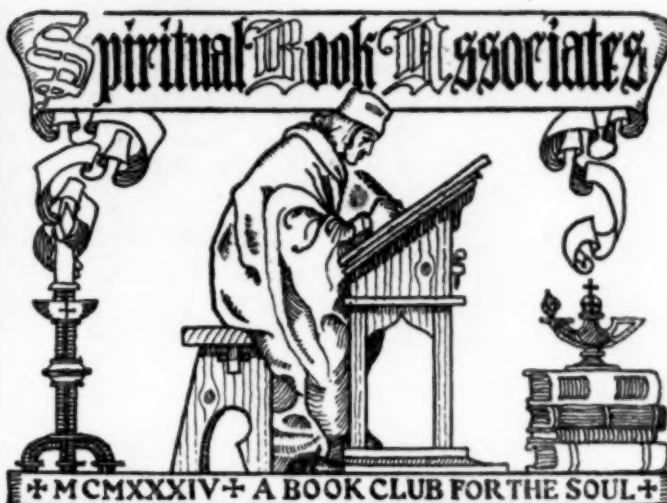
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